

B. R. C.

AN
E N Q U I R Y
INTO THE
PATRIARCHAL and DRUIDICAL
RELIGION, TEMPLES, &c.

Being the Substance of some LETTERS to
Sir *HILDEBRAND JACOB*, Bart.

WHEREIN,

The *Primæval* INSTITUTION and UNIVERSALITY
of the CHRISTIAN SCHEME is manifested ;

The Principles of the PATRIARCHS and DRUIDS are laid open
and shewn to correspond entirely with *each other*, and BOTH
with the Doctrines of *Christianity* ;

The *Earliest Antiquities* of the BRITISH ISLANDS are explained ;

AND

An Account given of the SACRED STRUCTURES of the DRUIDS ;
Particularly the STUPENDOUS WORKS of ABIRY, STONEHENGE, &c.
in WILTSHIRE, are *minutely* described.

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Wiltshire, and Chaplain to the Right Honourable the Earl of Suffolk.

Illustrated with COPPER PLATES.

*Secedit animus in loca pura atque innocentia, fruiturque sedibus sacris. Nec in Auctoribus
cognoscendis, nec in evolvendâ Antiquitate, nec in Notitiâ rerum, vel hominum, vel
temporum, satis operæ infumitur. - Quinſtilian. de Orator. Dialog.*

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INTRODUCTION.

AS a Vindication of the Hieroglyphical Figures contained in this Treatise may not be thought unnecessary, and yet would break in too much upon the main Design, if inserted in the Body of the Work; the Author chuses to gratify the Reader in that Article by Way of Introduction.

The Propriety of symbolizing the DIVINE SPIRIT by *expanded Wings*, has not, that I know of, been yet disputed. Our present business shall therefore principally regard, I. Pillars. II. The Circle. III. The Serpent.

I. That the *Setting up of Pillars* was in the Original Use and Intention innocent and pious, will appear in the course of this Treatise from unquestionable Authority. This, I hope, will justify the Regard which I have for these Pieces of Antiquity; for *such* particularly as remain in these Kingdoms, and which, I have Reason to think, and should be sorry to find Myself mistaken, were raised by Believers, and never desecrated to idolatrous Purposes. For when the *Romans* introduced their Vanities, they brought with them the Use of *covered* Temples; and on the Perversion of the Inhabitants, these *open* Places in all Probability were entirely neglected, if not partly demolished. They were to be destroyed in the Land of *Canaan*, because they

a

had

ii INTRODUCTION.

had been abused there. But how far the *Israelites* were forbidden to set up any more, will best appear from the Precept itself: *Levit. xxvi. 1.* "Ye shall make you no " Idols nor graven Images, neither shall you put up any " Image of Stone in your Land *to bow down unto it*, for I " am the Lord your God." One need but read the Words to be convinced that Idolatry alone was here prohibited. And indeed but a little before, in *Exod. xxiv. 4.* we find *Moses* himself " building an Altar and twelve Pillars," unto the true God. So likewise long after this Prohibition, we are told, *1 Sam. vii. 12.* " *Samuel* took a Stone and sat it " up, and called the Name of it *Ebenezer*, saying, Hitherto " hath the Lord helped us." And Verse 12. " There built " he an Altar unto the Lord;" And Chap. x. 3. " Thou " shalt come to the Plain of *Tabor*, and there shall meet " thee three Men *going up to God to Bethel*." Here we find the very same *open* Temple, which the Patriarch *Jacob* had raised and consecrated, resorted to even in the Time of *Samuel* for religious Purposes; tho' it is difficult to conceive how it should have escaped the Abuses of the degenerate *Canaanites* during the Sojourn in *Egypt*.

II. The *Circle*, I believe, will be allowed an apposite Emblem of that *Infinity* which is applicable only to the Supreme Being. But I say further (what has been very sufficiently • proved) that the שמים *Shemim*, the Body of the *Sun*, the *Light* thence issuing, and the *Spirit* or Air in perpetual Motion to and from it, were from the Beginning

‡ Mr. *Hutchinson's* Works, *passim*.

the

I N T R O D U C T I O N. iii

the great Natural Emblems of the Divine Persons: that the *Solar Body*, before Writing, could not more properly be represented than by the Figure of a *Circle*: by which Means it became the Artificial or Secondary Emblem of the First Person, and one so plain and inoffensive, that it was scarce possibly to pervert it to the Uses of Idolatry. A still further Purpose in the sacred Use of this Figure will be found in the Work itself. It was the only Means which they could devise of expressing that *Irradiation of Glory* by which the *first* Place of public Worship after the Expulsion from Paradise had been set apart and consecrated to the solemn Service of the Divinity. What concerns the *Seraph*, may require a fuller Discussion; as one Species of the Serpentine Kind was instrumental in the Fall of Man, and a Curse was then denounced against it. For upon this Consideration, if I mistake not, all imaginable Objections to be formed against it must be chiefly founded.

III. This *Serpent* was the Symbol of *Light* and *Wisdom*, of *Life* and *Health*, amongst the Eastern Nations, the *Indians*, *Persians*, *Babylonians*, *Phœnicians*, *Egyptians*, *Grecians*, and, if we may believe *Joseph Acosta*, even amongst the *Peruvians*; and was thence in religious Matters applied to HIM, whom they distinguished as *the Divine Light*; *the Wisdom of God*; *the Giver of Life*, and *the Saviour of Mankind*. To *this*, several Causes might concur; as, the annual Renovation of its Youth and Beauty; its Sinuosity, which enabled it to put on various Forms; the Acuteness of Vision, and the extraordinary Sagacity ascribed to it;

its Color, which is that of vivid Flame or burnished Brass; and the Names which it bore.

Its Name of שֶׁרָף *Seraph* particularly is so expressive of that Blaze of Brightness which it seemed to furnish when reflecting the Splendor of the Sun-Beams; that it has been transferred to a superior Order of *Angels*, and is ^b once made Use of to denote even the glorious Appearance of the *Cherubim*.

Another Name of it חַוִּיָּא *Chevia* or *Chuia* (tho' not found in the ^c Bible, yet preserved in the *Syriac* and *Chaldee*) Mr. *Hutchinson* has ^d observed to have a near Affinity with that which the first Man gave to the Mother of Mankind. He says that “ חַוָּה *Chevah* is a Root of itself and has no Relation to חָיָה. The Verb signifies, *to declare, publish, bring the News of*. R. Pag. Bux. Lex. *to reveal or bring to light hidden Things by declaring, publishing, &c.* A Substantive, it is, *The Revealer, The Bringer of hidden Things to Light*. Boder. Chald. Syr. חַוִּי — also חַוִּיָּא is “ the same as נָחִשׁ *the Serpent* חַוִּיָּא *the same, &c.*” But with Submission to so great an Authority in a Case of this Nature, I should imagine that it might have some Respect to חַיָּה too; for the Reason given by the sacred Penman, who says, that “ *Adam* called his Wife's Name חַוָּה *Chevah*, because “ She was the Mother כָּל חַי of *All living*.”

^b Isaiah vi. ^c The *Chaldee* of *Daniel* excepted, where it is used for all living Creatures of the bestial Kind. ^d *Hutchinson's Works*, Vol. iii. p. 199.

I N T R O D U C T I O N.

The same learned Person has given us from *Kircher* a Fragment written in the *Phœnician* Tongue, which has the same Word (*Chuia*) for this Serpent, with an Eye to both these Meanings, and explains the entire Figure of *Abiry*:
 “ *Jupiter*, says the Fragment, is a feigned *Sphere*; from
 “ it is produced a *Serpent*: The *Sphere* shews the *DIVINE*
 “ *NATURE* to be without Beginning or End; the *Serpent*
 “ his *WORD*, which *animates* the World, and *makes it pro-*
 “ *life*; his *Wings*, the *SPIRIT* of *GOD*, that by its Motion
 “ gives Life to the whole Mundane System.”

But the *great* Reason (for this includes the Reason of the Name also) why they considered it as an Emblem of the *Solar Light*, and so as a substituted one of the Second Person, was, its extreme Brightness and Radiancy, and the very glorious Appearance which it made. For it was the *Serpent* of the *fiery-flying Species*; the same Sort that We read of in *Isaiah*, xxx. 6. and which afflicted the *Israelites* in the Wilderness, the Image of one of which was lifted up by *Moses*: And how far that *Serpentine Figure* was an Emblem of the *Divine Light* shall be next considered.

Numbers xxi. 6th, 8th, and 9th Verses: “ And the
 “ Lord sent *fiery Serpents* among the People. And the
 “ Lord said unto *Moses*, make Thee a *fiery Serpent* and set it
 “ upon a Pole; and it shall come to pass, that Every one
 “ that is bitten, when he *looketh upon* it, shall live. And
 “ *Moses* made a *Serpent of Brass*,” &c. The looking unto this Figure was to give Health and Salvation to the offending

Israelites. And we expect Salvation only by “*looking unto*”
 “JESUS, the Author and Finisher of our Faith, who, for
 “the Joy that was set before him, endured the Cross.”
Heb. xii. 2. But let us see what the antient *Jews*, before
 our Saviour, thought of it; how CHRIST himself applied
 it; how the Commentators understand such Application.

The Opinion of the ancient *Jews* may be seen in the
Wisdom of Solomon, xvi. 5, 6, 7. “For when the horrible
 “Fierceness of Beasts came upon these and they perished
 “with the Stings of crooked Serpents, thy Wrath endured
 “not for ever. But they were troubled for a small Season,
 “that they might be admonished, having a *Sign of Salva-*
 “*tion* to put them in Remembrance of the Commandment
 “of thy Law. For he that turned himself towards it, was
 “not saved by *the Things that he saw*, but by THEE that art
 “the SAVIOUR OF ALL.” Is not This the very Sense and
 Language of the Apostle? They were not saved by looking
 up unto the Serpent, *as such*, but by looking up unto Jesus
 (in that Symbol) who endured the Cross.

John iii. 14, 15. “As *Moses lifted up the Serpent* in the
 “Wilderness, even so must the *Son of Man be lifted up*; that
 “Whosoever believeth in Him should not perish but have
 “everlasting Life.” The Words are of themselves plain
 and decisive. But let us hear the Commentators.

R. Joshua says, *Deum dedisse populo suo suspensum pro*
Capite: Upon these Words *L. Capellus* observes, that he
 means the *Messiah*, *qui Serpentis ænei suspensi typo adumbra-*
tus fuit. Voluit a Mose et Aarone attolli atque suspendi ser-
pentem

pentem æneum, typum Messiae futuri Capitis Ecclesiæ. So Aynsworth: *Figura erat hæc CHRISTI crucifixi. Per Serpentis Aspectum Fides significatur.* So Lightfoot: *Serpens æneus super perticam elevatus est, ut CHRISTUS super crucem.* Ut solo aspectu Serpentis ænei sanati sunt Israelitæ, ita Nos Aspectu Fidei. Of the same Opinion are Grotius, Lucas Brugensis, and all the Commentators that I have met with to a Man. I shall mention only One more, *Bocharti Hierozoicon, part. ii. lib. iii. cap. 13. Serpens hic æneus CHRISTUM adumbravit.* 1. *Serpens ille serpentis figuram habuit, non venenum: CHRISTUS similitudinem habuit carnis peccati, non peccatum.* 2. *Æneus erat, non aureus: ita in CHRISTO nec forma nec decor.* 3. *Æs firmitate suâ robur divinum CHRISTI signavit.*

But Mr. ^f Hutchinson goes much further, and is of Opinion that “ in it the Presence, in the Manner it was in the Cberubim, resided; because it cured all who were bitten by “ those Serpents and looked upon it, as the real Presence does “ those who look at CHRIST upon the Cross, Buxt. Hist. “ Arc. Fæd. p. 459. The History is very remarkable and “ famous, whether we reflect on the Greatness of the Miracle, or the profound Mystery contained in it.” And Vol. iv. p. 313. “ *Isaiab* chap. vi. makes use of this Name with “ the same Representation as the Cberubim had; which “ connects the Seraph, the Emblem hung up in the Wilderness, which cured those who were bit and would look at it, “ and the Seraph CHRIST, who as All Men have been “ bitten, cures every one who would look at Him upon the

^f Vol. vii. p. 376.

“ Cross.”

"Cross." Whatever may be thought of this Notion (of the *Presence* resident in the Emblem) 'tis very probable that the *Israelites* themselves entertained the same: since^s we find them burning Incense to it even in the Days of *Hezekiah*.

As for the supposed Impropriety of it on Account of the *Curse* denounced against the *Serpent* at the Fall, it is sufficient to observe, that "CHRIST redeemed us from the *Curse* of the Law, being made a *Curse* for us; for it is written, "cursed is every One that hangeth on a Tree." *Galat. iii.*

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But to take off every Shadow of an Objection to the Propriety of this Symbol: Be it remembered once again for all, that it had no Concern in the Fall of Man; that it is not of the *same Species* with that, of which it was said *Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life*; but the נחש שרף *Nacash Seraph*, the *flaming* or *fiery-flying Serpent*; and was therefore considered as a fit Emblem of *Light* and *Life*: whereas the ancient Emblem of *Death* was, the *creeping Serpent biting the Heel of the Woman*.

As some well-meaning Persons have conceived a Distaste for these Pieces of Antiquity, and have hastily pronounced them the Remnants of Idolatry and the Dishonors of human Nature; it behoved me to pay this Deference to the tender Conscience, and to obviate the Prejudices of intemperate Zeal. Upon the whole then, the Reader will consider, that the Figures here delineated were Emblems, not Objects

^s 2 Kings xviii. 4.

INTRODUCTION: ix

of Worship; and only answered the End of an Inscription, before the Use of Letters :

quum

*Nondum Flumineas Memphis contexere biblos
Noverat; et saxis tantum Volucresque, Feræque,
Sculptaque servabant magicas Animalia linguas.*

Lucan.

that the Stone which formed them, were but the constituent Parts of a sacred Edifice; and no Man adores the *Temple*, but the Divinity supposed to inhabit there. The most bigotted *Christian* of *any* Denomination was never yet accused of worshipping a *Church*, tho' erected in the Figure of a *Cross*.

I have only to add, that, since the Publication of the first Edition, I have met with nothing which can induce me to change my Sentiments on this Head; but, on the contrary, with abundant Reason, as the attentive Reader will find by the Additions, to confirm me in the Principles advanced in this *Enquiry*.

ERRATA.

Introd. Pag. ii. lin. 11. *for fat read set*

Pag. 3. lin. 25. *for him read them*

22. 6. fifty forty

70. Note f. *αἰσῆσις αἰσῆσις*

The Argument.

THE Objection founded on the supposed Novelty of Christianity of no Force. Christianity the ONE Religion. The high Antiquity and Universality of Sacrificing. Purification by Water, Penitence, Invocation in the Name JEHOVAH, &c. exemplified in the Practice of the Patriarchs. The NAME JEHOVAH explained. The original Temples. Their usual Figures emblematical. The Patriarchal Religion planted in Asia, Africa, and Europe. Petræ Ambrosiæ: Living Stones: Ambrosiæ: Ambres: Pillars of Hercules. Medals from Vaillant explained by Dr. Stukely. Chronology of the Tyrian Hercules settled. His Country. Religion of the Canaanites and Arabians at that Time. Cassiterides. Antiquity of the Mariners Compass: Passage from Scripture relating to it: and from Homer. Footsteps of an Oriental Colony in Britain. Altar and Inscription to the Tyrian Hercules. Plan of it: more ancient than Dr. Todd imagines: by whom founded: explained. Patriarchal Temples in the British Islands: laid out by the Eastern Cubit. Dr. Stukely's Tracts upon this Subject have done great Honor to his Country and Himself. Plan and Description of ABIRY: the Name explained: Romantic Situation. Silbury-Hill described. Plan and Description of STONEHENGE: with its Avenues: and Hippodrome. BARROWS: distinguished: meaning of the Word CELT. MISLETOE. STONEHENGE not a Monument: Its fine Situation. CHOIR-GAUR explained. Eastern CABIRI originally the same with the British ABIRI. Cadmilus, Hermes, Mercury and Canaan one and the same Person: the Phœnician Arms: his Caduceus delineated: Its Emblems: explained from Horace, Virgil, Homer, &c. The same Figures on the Bembin Table. Human Sacrifices imputed to the Druids the great Druidical Principle: Druids misrepresented: defended: human Sacrifices imputed to the Christians: for the same Reason. British Druids least corrupted: easily converted. Doctrine of the Patriarchs and Druids the same. Conclusion.

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ENQUIRY

INTO THE

PATRIARCHAL and DRUIDICAL RELIGION, TEMPLES, &c.

SIR,

EVER since the Publication of the Gospel by JESUS CHRIST and his Apostles, loud and general has been the Outcry of the Free-thinkers against the Religion contained therein, as a Doctrine unknown to their Ancestors, a late and nouvelle Institution: And that it would have been more agreeable to the Divine Wisdom and Goodness to have given to Mankind One certain and invariable Rule of Salvation from the Beginning. These Gentlemen are ever boasting the Superiority of their own Reason, and full of their Pretensions to Philosophy and polite Learning: Whereas a short Enquiry will make it evident that the same Ignorance, which in other Dispositions hath given Birth to Superstition, hath also laid the Foundation of Infidelity in these.

The Covenant for the Redemption and Happiness of Mankind was made even *from the Beginning*; and JESUS

B

CHRIST,

CHRIST, *the same yesterday, to-day, and for ever*, is the *Lamb slain from the Foundation of the World*. The Means of Reconciliation and Salvation *through Him* were revealed to the first Man immediately after his Transgression. That our first Parents understood in what Sense the *Seed of the Woman was to bruise the Serpent's Head*, cannot be doubted. That GOD was therefore pleased to make Himself known to them by his comfortable Name of אֱלֹהִים *Aleim*, by which the ever-sacred Persons of the Deity were signified as *Covenantors* or *Confederators*, engaged in the most solemn Manner for the Satisfaction of Divine Justice and the Redemption of Mankind; that they were visibly represented in the *Cberubim* accordingly with *the Man* taken into the God-head for that Purpose, and surrounded by an Irradiation of Fire or Flame (made the Emblem of Divinity ever since) by which the Object of true Worship and *the Way to everlasting Life* were shewn; are Points with which you are well acquainted, which therefore to explain further would be unnecessary, and exceed the Limits prescribed to myself in these Letters, and which Mr. *Hutchinson* has already discussed to much Satisfaction.

The high Antiquity and Universality of *Sacrificing* bespeak it originally a Divine Institution. There is great Probability that the clothing of our first Parents^a consisted of the Skins of Beasts sacrificed by *Adam* in the Interval between his Offence and Expulsion from Paradise. The utter Impossibility that there should be any Virtue or Efficacy in *the*

^a Gen. iii. 21.

Thing itself, shews plainly that it had Respect to, and borrowed all its Merit from, that One only sufficient Sacrifice, Oblation, and Satisfaction, which was to be made in Time for the Sins of the whole World, and which those who brought the Sacrifice were sufficiently acquainted with the Nature of.

For it cannot be doubted but that ^b God himself taught those Persons he was pleased to converse with, what Sacrifices He would have offered, what religious Ceremonies they should use, and how they should order themselves in his Worship. We do not indeed meet with any of God's *express* Orders in these Matters *before* the Flood, for the History is very short: *After* the Flood we have a great many: But the very Nature of the Worship that was in Use does sufficiently evidence, that it came into Use from Divine Appointment, and was not invented by the Wit of Man. Sacrifices were offered from the Fall of *Adam*: *Cain* and *Abel*, we are sure, used them: And the Method of worshiping by Sacrifices does in no wise appear to be an human Contrivance, invented by the natural Light or common Reason of Men. If God had never appeared to the first Man at all, Reason alone, if rightly used, would have induced them to think that there was a God, and that they were obliged to live in his Fear a virtuous Life; and it might have led him to have prayed to Him in their Wants, and to have praised and adored him for his Favours: But I cannot see upon what Thread or Train of Thinking they

^b *Shuckford's Connection*, Vol. i. p. 38, 9.

could possibly be led to make Atonement for their Sins, or Acknowledgments for the Divine Favours, by the Oblations or Expiations of any Sorts of Sacrifice. It is much more reasonable to think that God himself appointed this Worship. All Nations in the World have used it. They that were so happy as to *walk with God*, were instructed in it from Age to Age: The rest of Mankind, who had caused God to turn his Face from them, and to leave them to Themselves, continued the Method of Worship they had before learned, and so sacrificed: But They invented in Time new Rites and new Sacrifices, according to their Humours and Fancies, and by *Degrees* departed from the true Worship, and *at length* from the true God."

Of this most solemn Act of Religion ^c we find, from the Practice of the *Patriarchs*, that *Penitence* and *Purification by Water* were necessary Attendants. Nor was an Invocation in ^d the NAME JEHOVAH, the great Propitiator, at this Time wanting.

The Practice of these public Offices of Religion includes the Observance of *one Day in Seven* ^e, made holy by the Creator from the Beginning; the Use of *Altars*, and the early Foundation of *Temples*.

With Respect to the *First* of These, the Institution of an *Holy Seventh Day*; I shall at present only take Notice that it was the particular stated Day of the *Christian Sabbath*. It appears from the Original Account of it, that the Work

^c Gen. xxxv. 2, 3. ^d Gen. iv. 26. The literal Translation of the Original is, *Tunc cœptum est ad invocandum in Nomine Jehovah.* ^e Gen. ii. 3.

of Creation took up six Days, or a Space of Time equivalent, and that the last created Being was Man; who was therefore probably formed on the Evening of the Sixth Day. That which immediately succeeded was the *First* of *Adam's* Life, as well as the First Sabbath. It was the First Day of his First Week and Month and Year, *i. e.* the First in Man's Account of Time. On the Expiration of this First Sabbath, He began to number his secular Days, till he had told *Six*. The next was again his *Holy Seventh*, yet the *First* Day of his *Second* Week; for his Weeks were ascertained by the Return of Sabbaths. Thus obtained it in all ordinary and civil Computations to be the *First Day of the Week*, at the same Time that it was distinguished, with a Retrospect to the Work of Creation, as *an holy Seventh* Day. And remarkable it is, that the most Ancient of the Heathen Writers, ^f while they speak of it as such, have rendered the ^e very same Reason for it, ^h which the *Jewish* Legislator had before given; namely, "that on it all Things were "ended or compleated." In what manner and for what Reasons another Day came to be appointed to the *Israelites* on their Departure from *Egypt*, is not so properly a Part of our Subject, and may be discussed hereafter.

^f ——— ἑβδομον ἱερὸν ἡμερ.

Hesiod.

ἑβδομή ἦν ἱερή ———

Homer.

^e ἑβδομον ἡμερ ἔην, καὶ τῷ τετέλεστο ἅπαντα.

Homer.

ἑβδομάτη δ' ἡοὶ τετελεσμένα πάντα τέτυκται.

Linus.

ἑβδομή ἐν πρώτοις, καὶ ἑβδομή ἐς τελείη.

Callimach.

Vide Clem. Alex. Stromat. Lib. v. p. 560. et Poli Synops. ad Gen. ii.

^h Gen. ch. ii. ver. 2.

As to the second of these Articles, the Use of Altars ; it is sufficiently implied in the great Duty of Sacrificing. Accordingly, we read that ⁱ Noab, by whom the true Worship was preserved, immediately after the Flood *builded an Altar unto JEHOVAH, and took of every clean Beast and of every clean Fowl and offered Burnt-Offerings on the Altar.* So Abram ^k *builded an Altar unto JEHOVAH, who appeared unto him.* Again, the same Father of the Faithful ^l *builded an Altar unto JEHOVAH and invoked in the NAME JEHOVAH.* Unto the same Place of the Altar, which he had made there at the first, went he again on his Return from Egypt ^m, and *there invoked in the NAME JEHOVAH.* So likewise ⁿ *Isaac builded an Altar and invoked in the NAME JEHOVAH.*

By the שם יהוה *Shem Jehovah*, or NAME JEHOVAH, was understood the MESSIAH, the Anointed of the Lord, the ONE MEDIATOR between GOD and Man; the Purifier, who *taketh away the Sins of the World*; the ANGELIC KING ^o; the REDEEMING ANGEL; the ANGEL OF THE FACE or Presence; the ANGEL OF THE COVENANT; the Leader and Conductor of the Israelites, and ^p CAPTAIN OF THE HOST OF THE LORD; of whom it is said, ^q *Behold I send THE ANGEL before thee — Beware of him and obey his Voice, provoke him not; for He will not pardon your Transgressions: for MY NAME is in him.* Therefore is the Ark of GOD ^r called *the Ark at which the NAME was invoked, the NAME JEHOVAH TSEBAOTH that dwelleth between the Cherubim.*

ⁱ Gen. viii. 20. ^k Gen. xii. 7. ^l Gen. xii. 8. ^m Gen. xiii. 4. ⁿ Gen. xxvi. 25. ^o Gen. xlviii. 16. ^p Josh. v. ^q Exod. xxiii. 20, 21. ^r 2 Sam. vi. 2.

Thus

Thus the Necessity of a MEDIATOR between GOD and Man, * was a general Notion which obtained among all Mankind from the Beginning ; a Tradition arising from the Promise of GOD (Gen. iii. 15.) and confirmed by Man's general Consciousness of his own Infirmities and Sin, and his Want therefore of some Person to interpose and reconcile so frail a Creature to a GOD of infinite Purity †.

Their other Tenets relating to the Flood, the Resurrection of the Body, the general Judgment and Conflagration, shall be spoken to, when We come to sum up the Argument.

Nor was the Religion of these Times confined to Matters of Faith or Ceremony; nor were Men left to form to Themselves a System of Morality from the Deductions of their own abused and vitiated Reason, and as best might suit their wayward Fancies: But the same indulgent Being, which gave them the Means of Reconciliation, which provided Redemption for them, and foretold the Circumstances of it, *declaring the End from the Beginning and from Ancient Times the Things that are not yet done*, planned also and pointed out distinctly the Path to walk in. Hence the † Institution of Marriage — The Duty of Submission of Wives, * *Thy Desire shall be to thy Husband and he shall rule over thee* — The Command of Affiduity, Diligence, and Industry, * *In the Sweat of thy Brows thou shall eat Bread*; for this is not only a Denunciation, but a Command enforced by

* *Prideaux Connection*, p. i. l. iii. p. 177. † See *Borlase's Antiquities of Cornwall*, p. 56. † Gen. i. 28. * Gen. iii. 16. * Ib. 19.

Promise, and inculcates a necessary Dependence upon God for the consequential Successes —* the Prohibition of Violence — and whatever else may be comprehended under the general Terms of *fearing God* and *departing from Evil*.

This System was given by Him,^y *When he made a Decree for the Rain and a Way for the Lightning of the Thunder, then did he see it and declare it, he prepared it, yea and searched it out: And unto Man he said, Behold, the Fear of the Lord, this is Wisdom, and to depart from Evil is Understanding.* The Sentiments of the learned and judicious Mr. *Peters* on this Passage of the Book of *Job*, are so curious, that the Reader will be pleased to see them entire, and in his own Words^z: “*Unto Man he said*—The Hebrew is *va-jomer le Adam*, which might be rendered as a proper Name: For it is plain from the Circumstance of Time, that *Adam* and no other can be meant.—We have here, then, a Record of something spoken by God to the First Man, not to be met with in the Book of *Genesis*. But whether spoken to him before, or after, his Fall, is not so easy to determine. If after the Fall, the Words carry with them a Reproof, as well as an Instruction highly seasonable, and suited to the Circumstances of our unhappy Progenitor. As if God had said to Him, “*You, who in Defiance of the Prohibition I had given* “*You, have been seeking after another Sort of Wisdom and* “*Knowledge than was proper for You; go, learn from* “*sure Experience, that your truest Wisdom is to fear Me,*

* Gen. iv. 11. ^y Job xxviii. 26, 27, 28. ^z *Peters* on *Job*, p. 456, & seq. “ and

“ and to pay an absolute Obedience to my Commands.” — Here we may observe how aptly Destruction and Death are made, ver. 22. the Conveyers of this great Truth from *Adam* down through his Posterity; since it was the Disobedience of our first Parents that brought Death into the World; and every Instance of Mortality therefore would naturally recall to the Minds of Them and their Descendents, the History of the Fall, and read them a new Lesson of Obedience. — I might observe further, that if the Opinion of learned Men be well grounded, that there was neither Rain nor Thunder before the Sin and Fall of our first Parents; then here is another Particular, which seems to shew that this Admonition to *Adam* must be given *after* the Fall: For God is said to give it, *when he made a Decree for the Rain and a Way for the Lightning of the Thunder*. And if he was pleased at the same Time to accompany it with a Display of his Thunder in all its Terrors, and this was the first Time that *Adam* heard those awful Sounds; what an Impression must it make upon his Heart? And how could he chuse but remember it himself, and transmit it with Care to his Posterity? And we have some Reason to think that this might be the Case, as the Law was afterwards delivered from Mount *Sinai* with the same Solemnity.

“ Though this Admonition to *Adam* be here expressed in very general Terms, *to Fear God* and *to Depart from Evil*; there is Reason to believe that God was pleased to give him at the same Time a more distinct Account of the Particulars of his Duty. — This seems plainly intimated in these Words,

C

Then

Then did GOD see it and declare it, he prepared it, yea and searched it out. Then did GOD see and declare — What? Wisdom (no doubt,) the great Subject of Enquiry throughout this Chapter ; But not his own Wisdom surely ; this he saw and knew perfectly, and it was the same from all Eternity ; but the Wisdom proper for Man, and which he now communicated to him, declared or numbered, established and defined it. Thus the Hebrew Words *jesapparah, becinah, vegam chakarab* may be rendered. Terms which seem to imply a full and elaborate System of Religion and Morality, but summed up in the following Words, that *The Fear of the LORD is Wisdom ; and to depart from Evil is Understanding.*"

All this agrees perfectly well with the Blessing of the ALMIGHTY given to *Isaac* for his Father's Sake, and the Reason on which it was founded, ^a *Because that Abraham obeyed his Voice, and kept his Charge, his Commandments, his Statutes, and his Laws.*

From all which it is evident that the *Patriarchs* were acquainted with the true Nature of their Duty, as well as of the Deity, and the Means of their own Redemption ; that JESUS CHRIST is the *Alpha* and *Omega*, and the Christian Scheme the *One Religion* given to Mankind, the *first* and the *last* : For in the *Law* delivered to the *Israelites* (of which I mean not to treat at present) there was not a single Ceremonial but what bore Reference in some Respect to the Divine Author of our Salvation.

^a Gen. xxvi. 4, 5.

To proceed. Where these *Altars* were placed, *there* was said to be in those early Ages of the World an *House* or *Temple* of JEHOVAH, which was mostly upon Eminencies and always uncovered. Where they could be had, Upright Stones were erected near them. This in Scripture is called *Setting up a Pillar*; nor was it done without a particular Form of Consecration. The Behaviour of *Jacob* will explain the Whole.

^b *And Jacob rose up early in the Morning, and took the Stone that he had put for his Pillow, and set it up for a Pillar, and poured Oil upon the Top of it. And he called the Name of that Place Bethel, or the House of God. And Jacob vowed a Vow, saying, If God will be with me and will keep me in this Way that I go, and will give me Bread to eat and Raiment to put on; so that I come again to my Father's House in Peace, then shall the Lord be my God. And this Stone, which I have set for a Pillar, shall be God's House: And of all that thou shalt give me, I will surely give the Tenth unto thee. In Consequence of this he^c built there an Altar, and called the Place El-Beth-El; and set up a Pillar in the Place where God talked with him, even a Pillar of Stone: And he poured a Drink-Offering thereon, and he poured Oil thereon. And Jacob called the Name of the Place Bethel. Here was a Temple with Consecration and Endowment; to which undoubtedly were made many Additions, as*

^b Gen. xxviii. 18, 19, 20, 21, 22. ^c Gen. xxxv. 7, 14, 15.

it became very famous: For hence was the Name *Bethylia* given afterwards to such-like Temples.

So likewise are we told that ^d *Moses rose up early in the Morning, and builded an Altar ^e under the Hill, and twelve Pillars.*

The entire Work of these sacred Eminencies was surrounded at a convenient Distance by a Mound or Trench, thrown up in Order to prevent the profane Intrusion of the People; agreeably to the Caution ^f given, *Thou shalt set Bounds unto the People round about, saying, take Heed to Yourselves, that ye go not up into the Mount or touch the Border of it*, and to the Answer afterwards returned, when *Moses ^g said unto the LORD, The People cannot come up to Mount Sinai; for Thou chargedst us, saying, set Bounds about the Mount and sanctify it.*

At other Times the Altars were inclosed by Groves of Trees. Thus *Abraham* is said to ^h have *planted a Grove in Beersheba, and to have invoked there in the NAME JEHOVAH.*

As the Divine Presence, inhabiting the *Cherubim* on the *East* of Paradise, was signified by that *Irradiation of Glory*, which in our Translation is called *a flaming Sword turning every Way*, and which directed Mankind in the first Ages to the *Place* and *Object* of Religious Worship: So these *Groves* and *Stones* were made to surround the *Altars* in *circular Order*, as best expressive of the same *Irradiation*, and

^d Exod. xxiv. 4.

^e Exod. xix. 12.

^f תחת *inferius, deorsum*, on the Declivity of the Hill.

^g Ibid. ^h 23.

ⁱ Gen. xxi. 33.

distinguishing

distinguishing such Places as set apart for the public Worship of the same God, who was supposed also to be there especially present ; and whose *Infinity* was likewise by the same Figure acknowledged and intended. But where the Symbol, expressive of the Divinity, was complex ; *then the Circle* was particularly applied to distinguish the *Person* of the *Father*, being the figure of the *Solar Body* which was considered as his Great Natural Emblem.

Furthermore ; These Groves consisted of Plantations of Oak. And¹ Abram passed through the Land unto the Place of Sichem unto the (אלון Alōn, *Quercus*, *Quercetum*) Oak, or Oak Grove, of Moreh. And the Lord appeared unto Abram — And there builded he an Altar unto the Lord who appeared unto him. Moses afterwards distinguishes the Place by the same Noun made plural, ^k Beside the אלוני Oaks of Moreh. This Translation is justified by two Passages more. In the first¹ it is said of *Jacob*, that being about to make a solemn Dedication of Himself and his Household to the Service of God, and having received of them *all the strange Gods that were in their Hand, and all the Ear-rings, that were in their Ears, he bid them under the Oak, or Oak Grove, which was by Shechem.* ^m So the Men of Shechem and the House of Millo made Abimelech King by the Oak-Grove of the Pillar that was by Shechem, translated in the Margin of our Bibles, *the Oak of the Pillar.*

Again, ⁿ Abram dwelt in or amongst the (באלוני) Balōni (in *Quercubus*) Oaks of Mamre, in Hebron, and built there

¹ Gen. xii. 6, 7. ^k Deuter. xi. 30. ¹ Gen. xxxv. 4. ^m Judges ix. 6.

ⁿ Gen. xiii. 18.

an Altar unto the Lord. ^a *He dwelt by the Oaks of Mamre the Amorite.* ^o *And the Lord appeared unto him among the Oaks of Mamre.* Which Passages the LXX have rendered by the Words *περὶ τὴν δρυῖν.*

It is worthy our Observation that the same Word in the Hebrew *אלה Alah*, which signifies an *Oath*, signifies the *Oak-Tree* also; which was therefore held in great Veneration, and esteemed a sacred Emblem of that Covenant in which the Divine Confederators had mutually engaged themselves for the Redemption of Mankind: ^p A Tree, which, for this Reason, was especially revered at one Time or other by all Nations.

For the Patriarchal Religion was not confined to the Patriarchs and their Descendents, tho' it was preserved pure through them, while most of the Nations fell into great Corruptions; nor to the Land of *Canaan* in which they chiefly resided. Great Part of *Asia, Africa*, the Continent of *Europe*, and the *British Isles*, were no Strangers to the same Doctrine, and abound with Monuments of the same Worship.

^q “*Al Janabius* observes, that many of the *Arabian* Idols were no other than large rude Stones, the Worship of which the Posterity of *Ismael* first introduced. To Us

^a Gen. xiv. 13. ^o Gen. xviii. 1.

^p *Sacra Jovi Quercus.*

Habitæ Graiis oracula Quercus.

Τὸν δ' εἰς Δωδώνῳ φάτο βήμελαι, ἔφρα θεοῖο

Ἐκ θεοῦς ὑψιόμοιο Διὸς βαλὼν ἐπακέσῃ.

^q *Universal History*, Vol. xviii. p. 387.

Ovid.

Virgil.

Hom. Od. xix.

“ it seems most probable, that these Great Stones were the
 “ first public Places of Divine Worship amongst the *Arabs*,
 “ on which they poured Wine and Oil, as *Jacob* did upon
 “ the Stones that served him for a Pillow, when he saw
 “ his Vision. Afterwards they might worship these Stones
 “ themselves, as the *Phœnicians* in all Probability did.”
 Certain it is, that in Process of Time They were in most
 Places defecrated to idolatrous and shameful Purposes. The
 degenerate *Canaanites* particularly had, before the Arrival
 of the *Israelites* in their Country after the *Exodus* from
Egypt, introduced into them the Worship of *Graven Images*.
 For this Reason God commanded his People, when they
 should enter into that Land, to ^r *destroy their Altars, break*
their Pillars, cut down their Groves, ^s *and burn their Graven*
Images with Fire: And was then pleased to ordain a *covered*
 Tabernacle for his peculiar Worship; a Tabernacle covered
 with the Skins of the Sacrifices, and emblematical of *Him*
 who was one Day to be covered with the Infirmities of hu-
 man Flesh, and offered up for the Sins of Mankind.

The Tomb of *Zebulon* in *Phœnicia*, ^t as it is called by
 Travellers, consisting of two Pillars at the Distance of Ten
 Feet one from the other, can be only Two of these *anointed*
 or *consecrated Pillars*.

“ ^v *Melcarthus*, or the *Tyrian Hercules*, ^w is said to have
 “ ordered *Tyre* to be built where the *Petræ Ambrosiæ* stood,
 “ which were two *moveable Rocks* standing by an *Olive Tree*.

^r Exod. xxxiv. 13.

^s Deut. vii. 5.

^t Sandys *Travels*.

^v Stukely's *Stonehenge*, p. 50.

^w Nonni *Dionysiac*. 40, 41.

“ He

“ He was to sacrifice on them, and they were to become
 “ fixt and stable; rather the City should be built with
 “ happy Auspice and become permanent.”

* These *Petræ Ambrosiæ* (made moveable by a Contrivance hereafter to be explained) were no other than Stones consecrated or anointed with Oil (of ^y Roses, where it could be had) and for their Mobility were termed by the Greek λίθοι ἐμψυχοι, or *living Stones*.

Hence *Ambres* are *anointed Stones*. “^z They were the
 “ Original Patriarchal Altars for Libations and Sacrifices, and
 “ mean in general their Altars, whether moveable or immo-
 “ veable; or, as we may speak, their Temples, which im-
 “ ply an Altar properly inclosed with Stones and a Ditch,
 “ or Ground dedicated and set apart for public Celebration of
 “ religious Rites.”

Dr. *Stukely* has given us from *Vaillant* Three Medals struck by the City of *Tyre* in Honor of their illustrious Founder. In the first are represented *Two Pillars*, on the

* *Philo Bybl.* ^y This *Oil of Roses* was the ancient *Ambrosia*, which, on account of its being used in Consecration, is sometimes called *the Food of the Gods*, and with it the Gods are said to anoint themselves. Hence every Thing immortal, celestial, divine, is termed by *Homer*, *Ambrosial*. 'Tis celebrated by the Poets as the richest of all Perfumes;

Ἀλείψατο ᾧ λίπ' ἐλαίῳ
 Ἀμβροσίῳ, ἔδανῳ, τό ρά οἱ τεθυωμένον ἦεν.
 Τῷ κ' κινυμένοιο Διὸς πολλὴ χαλκοβαλὴς δῶ,
 Ἑμπης ἐς γαῖάν τε κ' ἔρχον' ἵκετ' αὐτμή.
Ambrosiæque comæ divinum vertice odorem
Spiravere —

Iliad. E.

Virg.

^z *Stukely's Stonehenge*, p. 50.

one

one Side an *Altar* with Fire burning, on the other an *Olive Tree*: Underneath AMBROCIE ΠΕΤΡΕ: The Inscription COL. TYP. METR. In the second *Hercules* sacrificing on the *Altar* and *two Pillars* erected near. In the third, an *Olive Tree* between *two Pillars*, and an *Altar* underneath.

Such then were the *Pillars of Hercules*, who led Colonies to *Africa*, *Spain*, and the *British Isles*; and erected every where these standing Monuments of Himself and the Patriarchal Religion which he planted. But concerning the Time in which he flourished there is great Difference among Chronologers. ^a Sir *Isaac Newton* has laid the Foundation of *Tyre* no earlier than the Days of *David*. Herein corrected by *Josephus*^b, who places it 240 Years before the Building of *Solomon's Temple*. ^c Bishop *Stillingfleet* from *Scaliger* has set it somewhat higher, about the Time of *Gideon*, and about 65 Years before the Destruction of *Troy*. But even this is too low: Since we read of it as a strong City in the Time of ^d *Joshua*. The *Tyrians* themselves, if we can believe ^e *Herodotus*, reckoned their City and Founder to be then 2300 Years old. But this makes them much elder than the Flood. If then we suppose the *Tyrian* Vanity to have added a Thousand Years to their real Antiquity, or such a Number extraordinary to have crept into the Copy of *Herodotus* through the Inadvertency of the Transcriber, neither of which is improbable, we shall come pretty near the Truth: And this will bring us to the Time of the Patriarch *Jacob*.

^a *Chronology of ancient Kingdoms amended.* ^b *Antiq. lib. viii.* ^c *Orig. Sacr. p. 19.* ^d *Chap. xix. 29.* ^e *Lib. ii. c. 43.*

This is the Age ascribed to him by ^f Dr. *Stukely*, who observes, that ^g *Bochart* makes a Distance of 2000 Years between the later *Roman* Times and the first *Hercules*: which Computation, made from *Constantine* the Great, agrees perfectly. This corresponds very exactly with *Eusebius* in his *Chronicon*, ^h who has fixed the Victory of *Hercules* over *Antæus* at about 393 Years before the Destruction of *Troy*: and answers well enough to the Account given by *Sanckoniathon*, who makes our *Hercules* to have been the Son of *Demaroon* surnamed *Zeus*, who was the Son of *Ouranus* (or *Noah*) who was the Son of *Eliön* or *Upsiflus*: And which renders him coæval with *Abraham* and *Isaac*.

The *Ægyptian* and *Tyrian Hercules* seem to have been the same Person, and some of the Curious in Matters of Antiquity have fetched him from *Arabia*. But if *Tyre* was originally "the Daughter of *Sidon*," as she is called in Scripture, he was then a *Canaanite* or *Phœnician*. What was the Religion of these Countries at that Time will easily appear.

Of *Abraham*, the Father of the Faithful, we have this illustrious Testimony from God himself: ⁱ *I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord.* The Faith of *Isaac* we are well acquainted with; That of *Ismael* and his other Children by *Keturah* this Passage assures; to whom ^k *he gave Gifts, and sent them away from Isaac his Son (while he*

^f *Stonehengi*, p. 53. ^g In *Canaan*. ^h See *Univ. History*, Vol. xviii. p. 203. ⁱ Gen. xviii. 19. ^k Gen. xxv. 6.

yet lived) eastward, unto the East-Country, and where undoubtedly they adored the God of their Father, and established his Worship. *Arabia* thus secured from Idolatry; let us turn our View to the Inhabitants of *Canaan* including *Phœnicia*. Here we find ¹ *Abimelech* the King of the *Philistins* believing in God, and favoured with a Divine Intercourse, and pleading to the heavenly Vision the Righteousness of his Nation. Nay, ^m *Herodotus* supposes the *Phœnicians* to have used *Circumcision*. But if this be admitted, They must in a few Ages have become weary of that Rite. However that be; ⁿ the *Philistins* and *Isaac* were, as we have Reason to believe from the Behaviour of the succeeding *Abimelech* and his Subjects, of the same Faith: Nor, ^o throughout the whole Affair of *Dinah*, *Jacob's* Daughter, does it appear that there was any Difference in Matters of Religion between the *Israelites* and the Men of *Shechem*, the Article of *Circumcision* only excepted. God himself declares ^p to *Abraham*, that his Children shall not possess that Land till the fourth Generation after him, because the Iniquity of its Inhabitants was not yet full. Whence it is but rational to conclude, that till the fourth Generation after, or till about the Time of the *Exodus*, they had not, at least generally, swerved into Idolatry. ^q Sir *Isaac Newton* imagines that they continued in the true Religion till the Death of *Melchisedec*; but that afterwards they began to embrace Idolatry spreading thitherward from *Chaldæa*. They could not, however, in

¹ Gen. xx. 3, 4, 6. ^m Lib. ii. c. 104. ⁿ Gen. xxvi. 28, 29, et seq.

^o Gen. xxxiv. ^p Gen. xv. 16. ^q *Chronology of ancient Kingdoms amended*, p. 188.

any short Time after, have amongst them more than the Beginnings of Idolatry; tho' I presume, they sunk into it apace after the Departure of *Joseph's* Brethren with their Families into *Ægypt*.

One * who made the most diligent Enquiry into this Article, observes that the Religion of Mankind was almost one and the same, for many Years after they were divided from One Another. We read indeed that the *Chaldeans* were so zealous in their Errors, even in *Abram's* Days, that They expelled him their Country for dissenting from them: But We have no Reason to think that either the *Canaanite* or *Egyptian* were as yet devoted to a false Religion. The King of *Salem*, a *Canaanite*, of a different Family from *Abram*, was the Priest of the most high God in the Country he was King of; and we do not find that *Abram* met with any Disturbance on Account of his Religion from the Inhabitants of that Country; nor have we Reason to think that his Religion was at this Time different from theirs. In the same Manner when he came to *Egypt*, God is said to have sent Judgments upon *Pharoah's* Family, because of *Abram's* Wife; and the King of *Egypt* seems to have been in no wise a Stranger to the true God, but to have had the Fear of him before his Eyes, and to be influenced by it in all his Actions. * *Abraham* was entertained by him without the Appearance of any Indisposition towards him, or any the least Sign of their having a different Religion. The HEATHEN Writers give us some Hints, that the *Egypt-*

* *Shuckford's Connection*, Vol. i. p. 281. * *Ibid.* p. 312.

tians were at first Worshipers of the true God. * *Plutarch* testifies, that in Upper *Egypt*, the Inhabitants of that Country paid no Part of the Taxes raised for the idolatrous Worship, asserting Themselves to own no mortal Being to be a God, but professing to worship their God CNEPH only, whom they affirmed to be without Beginning and without End. *Philo-Biblius* † informs us, that in the Mythologic Times they represented this Deity, by the Figure of a Serpent, with the Head of a Hawk in the Middle of a Circle. But then he further tells us from the ancient Records, that the God thus represented was the Creator of all Things, a Being incorruptible and eternal, without Beginning and without Parts; with several other Attributes belonging to the Supreme God. Agreeable to this, *Porphry* calls this *Egyptian* CNEPH, τὸν Δημιουργόν, the Creator of the Universe. If We search the *Egyptian* Antiquities, we may find in their Remains as noble and as true Notions of the Deity, as are to be met with in the Antiquities of any other People. These were certainly their first Principles, and as long as they adhered to these, so long they preserved the Knowledge of the true Religion.

Had not this been really the Case, I cannot persuade Myself that *Joseph*, when, long after this, he flourished at the Head of the *Egyptian* Ministry, would have married into the Family he did; or that the zealous Patriarch would have held so sacred and inviolable the Lands and Endowments of an idolatrous Priesthood. With Justice therefore has the

* *De Iside et Os.* p. 359. † *Euf. Præp. Ev.* lib. i. c. 10.

great *Grotius* ^x remarked “ that in the Age of *Joseph* no certain Traces of Idolatry are to be discerned in *Egypt*.” I would give it to the Reader as a probable Conjecture, that Idolatry was not established by Law in any Part of that Country, till the Disgrace of *Moses* at the Court of *Egypt*, when he first retired to his Brethren in *Goshen*; about fifty Years before the *Exodus*. This is countenanced by ^y a Passage of Scripture, where it is said of the Children of *Israel*, that *they sacrificed unto Devils, not to GOD; to Gods whom they knew not, to new Gods that came newly up, whom their Fathers feared not.*

This is highly sufficient for our Purpose. In Confirmation of which may be further added, that the *Rites* observed in the *Herculean* Temple at *Gadira* or *Gades*, agreeably to the Religion planted by this Great Navigator, were simple and allowed not of any Images; and so continued to the Time of ^z *Silius Italicus*. *Bochart* supposes the Way of Worship practised in *this* Temple to have been taken from the *Jews*; “ not considering (say the Authors of the *Universal History* ^a) “ that the *Phœnician Hercules* was long before the *Jewish* Law, and that the *Patriarchal Religion* “ used no Images.”

But further still: That our *Phœnician Hero* was ^b attended in his Expeditions by some Descendents of the Righteous *Abraham* from about the *Red Sea*, and particularly by ^c *A-*

^x Vide *Poli Synopsis* in *Gen.* xlvi. vers. ult. ^y *Deut.* xxxii. 17. ^z *Lib.* iii.

^a Vol. i. p. 313. Note T. ^b See *Stukely's Stonehenge*, passim. *Josephus*, from *Polyhistor* and *Cleodemus*. Idem in *Antiq.* lib. i. See also *Shindler's Lexicon*, p. 1361. ^c *Gen.* xxv. 4.

pher the Son of *Midian*, from whom that Part of the World called *Apbrica* took its Name, whose Daughter he married, and by whom he had a Son named *Dodorus*, is at least highly probable; and for which there are as many concurring Circumstances towards a Proof, as a Thing of so very remote Antiquity is generally capable of.

That the same *Hercules* and his Companions carried ^c *Tin* from *Britain*, or the *Cassiterid* Islands, which was afterwards made much Use of by the ^d *Midianites* and ^e *Arabians*, we have the Authority of the Ancients for saying. And from what other maritime Country it could come in Quantities sufficient to supply ^f the Markets of *Tyre*, is to us unknown. The Greek Word ^g *Cassiterides* is but the Translation of that Name, ^h *Barat-Anac*, or the Land of *Tin*, by which the *Phœnicians* originally distinguished these Islands; and of which *Britain* is but a Corruption. But that those Traders should endeavour to keep so gainful a Branch of Commerce as much a Secret as might be, is without Difficulty accounted for. But whether they were acquainted with the Use of the *Sea-Compass*, without which the Voyage could not easily be performed, is another Point, which, being connected with our Purpose, may deserve some Consideration.

Dr. *Wallis* seems to have been exceedingly mistaken ⁱ, when he ascribed the Invention of the Mariner's Compass to the *English*. ^k The Use of the *Magnetic Needle* has been

^c Pliny's *Nat. Hist.* vii. 56. ^d Numb. xxxi. 22. ^e Job xix. 24.

^f Ezek. xxvii. 12. ^g Strabo, lib. ii. ^h Bochart in *Canaan*.

ⁱ *Philosophical Transactions*. ^k Martinius.

so long known to the *Chinese*, that they have no Records or Notion of its Origin. ¹ The Case is the same with the *Arabians*, who by the Help of it still traverse the wild Deserts, nor can any of them tell when the Practice first commenced.

^m “ *Herwart*, in his *Admiranda Ethnicæ Theologiæ*, endeavours to prove that the old *Egyptians* had the Use of it, “ and that the *Bembin* Table contains the Doctrine of it involved in Hieroglyphics. The learned *Fuller*, in his “ *Miscellanies*, lib. iv. 19. asserts, that the *Phœnicians* knew “ the Use of it, which they endeavoured to conceal by all “ possible means, as they did their Trading in general. “ *Oforius*, in his Discourse of the Acts of King *Emanuel*, “ refers the Use of the Compass among the *Europeans* to “ *Vasquez de Gama* and the *Portuguese*, who found it among “ some barbarous Pirates about the *Cape of Good Hope*; “ who probably were some Remains of the Old *Phœnicians* “ or *Arabians*, or at least had preserved from them this “ Practice. But *Monf. Fauchet*, in his *Antiquities of France*, “ quotes some Verses from a Poet in that Country, who “ wrote A. D. 1180: wherein is as plain a Description of “ the *Mariner’s Box*, as Words can make.”

“ What Objections (says another ⁿ learned Writer) have “ been made against the Veracity of Scripture, upon a “ Supposition that the *Jews* had not the Knowledge of the “ Use of the *Loadstone* or *Needle* (for either will serve) in

¹ *Gilbert De Magneté.* ^m *Stukely’s Stonehenge.* ⁿ *Hutchinson’s Works*, Vol. iv. p. 121, 122.

" Navigation? But that the Knowledge at least of that Use
 " of it, was invented long after; and that they could not
 " fail to the Land of *Opher*, (the Dust Coast) without it,
 " every one knows. The others assert that they coasted it,
 " which Those who have sailed in those Seas say, is im-
 " possible to be done against the Trade-winds, Tides, &c.
 " The very Acts they make incredible without such Know-
 " ledge, and the others are without Difficulty, when 'tis
 " shewn by the Scripture, that they had the Knowledge; and
 " the Means necessary. What *Lucretius* in plain Words at-
 " tributes to the gross Air, the Spirit, and shews how it
 " presses the Iron to this Stone, *Plato* attributes to the di-
 " vine Force in their God, the Air. *Johan Kirchman*,
 " *de Annulis*, p. 129. *Plato in Ione*. — It is not Art which
 " makes thee excel, but a divine Power that moves thee,
 " such as is in the Stone which *Euripides* named the *Mag-*
 " *net*, and some call the *Heracian* Stone, which attracts
 " Iron Rings, &c. *Austin* speaks of the same, *De civ.*
 " *Dei*, lib. xxi. c. 4. *We know that the Magnet or Load-*
 " *stone is a wonderful Attractor of Iron, &c.* Dr. *Hide*, in
 " his Religion of the ancient *Persians*, shews, that the *Chal-*
 " *dee Jews* mention the Loadstone in their oldest private
 " Writings, and that the *Arabians* understood its Uses, and
 " that some have thought that the Heathens made an Em-
 " blem of it in Worship. This Stone is six Times menti-
 " oned in Scripture by the Name פִּנִּיִּם *Peninim*. — The
 " Condition which makes Iron and other Things fol-
 " low it, is expressed in *Job* xxviii. 18. by מֶשֶׁךְ *Meshek*,

“ ἡ ἀλκυον, *Attraction*. Its Colour is described, *Lament*. iv.
 “ 7. by אֲדָמָה *Adamah*, *Flesh-coloured*, *Ruddy*, as it is when
 “ dug, and more approaching black, as *Flesh*; and many of
 “ those Stones are, when dried and their Parts contracted,
 “ of the Color of Reddish Clay. Its Usefulness and
 “ Worth is expressed by יְקָרָה *Ikerah*, by טוֹבָה *Tobah*, etc.
 “ because no other Stone of that Size is of any real Value,
 “ except a Spark of Diamond to cut Glafs.”

This will explain and clear a Passage of Scripture, which seems at present to be but indifferently translated, and which is referred to above. In the xxviiith Chap. of the Book of *Job*, and the latter Part of the 18th Ver. we are told that *The Price of Wisdom is above Rubies*. The Original is, מֶשֶׁבַּק חֵכְמָה מִפְּנִינִים *Mesbek Checamah Mepeninim*; the literal Translation of which, agreeably to the true Sense of the *first* and *last* Words before given, is *Attractio sapientiae præ Magnetibus*: *The Attraction of Wisdom is beyond Magnets*; meaning that “ the Attraction of Wisdom is to the well-disposed greater in Effect, and of more Value, than the Attraction of the Loadstone, tho’ it draw the heaviest Bodies, and by It all the Advantages of Navigation and the Wealth of Commerce are obtained.

The Golden or Brass Cup, which is said by very many ancient Authors to have been given to *Hercules* by *Apollo*, or *Nereus*, or *Oceanus*, and with which he sailed over the Ocean, can mean nothing but the Mariners’ Compass, to the Knowledge of which he had at least attained: tho’ I should

* So translated by the Lxx, and *Attractio* by the *Vulgate* and *Pagninus*.

rather

rather imagine him to have been the Inventor of it, by the Name *Lapis Heraclius* given to the Magnet.

It appears that what was called ^p the Image of *Jupiter Hammon* (whose *Libyan* Temple, according to *Herodotus*, took its Rise from *Phœnicia*) was nothing more ^q than a *Compass-Box*, which was carried about by the Priests, when the Oracle was consulted, in a *Golden-Ship*.

'Tis probable that the famous *Golden Fleece* was Nothing else: Whence the Ship of *Phrixus* ^r (who is *Apber* or *Apbricus*, and the same with *Jupiter Hammon*) which carried it, is said to have been *sensible* and possessed of the Gift of *Speech*. So also the Ship *Argos* which fetched it from *Colchis*.

To these Testimonies I shall subjoin that of the Great ^s *Homer*, who, speaking of the *Phæacians* and their extraordinary Skill in maritime Affairs and Encouragement of every Branch of nautical Science, makes *Alcinous* give to the Shipping of his Island the same common Character with *Argos* and the Ship of *Phrixus*, in the following Lines, which have puzzled all the Commentators; and which either have no Meaning at all, or plainly evince the Use of the Compass amongst that Sea-faring People:

ΤΙΤΥΣΚΟΜΕΝΑΙ ΦΡΕΣΙ ΝΗΕΣ.

Οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,

Οὐδετι πηδάλι' ἐστὶ τὰτ' ἄλλαι νῆες ἔχουσιν

^p Q. Curtius lib. iv. cap. 7. Umbilico similis, smaragdo et gemmis coagmentatus. Hunc navigio aurato gestant sacerdotes. ^q Herwart de *Magnete*. ^r Baxter in *Gloss. Ant. Rom.* v. ASCANIA. ^s Odyss. lib. viii.

Ἄλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 Καὶ πάντων ἴσασι πόλιν καὶ πτόνιν ἀγροῦς
 Ἀνθρώπων, καὶ λαῖτμα τάχι' αἶλος ἐκπερόωσι.
 Ἡέρα καὶ νεφέλην κακαλυμμένα.

No Pilot's Aid *Phæacian* Vessels need,
 Themselves *instinct* with *Sense* securely speed ;
 Endu'd with wondrous Skill, untaught they share
 The Purpose and the Will of those they bear ;
 To fertile Realms and distant Climates go,
 And, where each Realm and City lyes, they know :
 Swiftly they fly, and thro' the pathless Sea,
 Thro' wrapt in Clouds and Darkness, find their *Way*.

Having found Means for the Conveyance of an Oriental Colony in those very early Times to *Britain* ; their Foot-steps here will be very visible. Such I take to be that Tradition mentioned by ^t *Norden*, which is universally received by the Inhabitants of *Cornwall*, that their Mines were anciently wrought by the *Jews*. He says, that these Old Works are called *Attal Sarazin*, the *ancient cast-off Works of the Jews*, or rather of the *Arabians* ; in which their Tools are frequently found. Add to this, that other Tradition, which has generally prevailed amongst the Inhabitants of these Kingdoms, of their Eastern Extraction.

Next to these are the *Names of Places*, which seem to owe their Origin to the Two illustrious Conductors of this Colony, *Hercules* and *Apher* ; as *Hartland Point* in *Devon-*

^t *Antiquities of Cornwall.*

shire, an Abbreviation, as *Cambden* observes, of *Herculis Promontorium*; and, on the Coast of *Durham* the Town of *Hartlepole*, a manifest Corruption of *Heracleopolis*.

In the Church-yard of *Corbridge* in *Northumberland*, not far from the last mentioned Place, is a very ancient *Altar* inscribed to the *Tyrian Hercules*, which *Dr. Hunter* and *Dr. Todd* have given^v an Account of in the *Philosophical Transactions*, and which is here delineated.



I take this *Altar* to be of much higher Antiquity than *Dr. Todd* imagines, and not to have been erected by *Phœnicians*, who undoubtedly would have inscribed their own Language; but by the *Ionians* of *Asia Proper*, the Sons of *Javan*, or, as more properly without the *Masoretic* Points he should have been called, *יון* *Ion*; the^w Founders of the great and

^v *Philosophical Transactions abridged*, Vol. v. Part ii. p. 46, 47.

^w *Velleius Paterc. lib. i. c. iv. sect. 3.*

opulent

opulent City of *Phocæa*. They were * expert Mariners, and the first among the *Greeks* that undertook long Voyages, † which they performed in Gallies of Fifty Oars. In the Time of *Cyrus the Great* we find them ‡ in the Bay of *Cadiz* well respected by the Prince of the Country; and a little after defeating the combined Fleets § of the *Tyrrhenians* and *Cartbaginians*, consisting of an hundred and twenty Sail. They were pretty early acquainted with the Coasts and Islands of *Europe*, where they built *Velia* in *Italy*, *Aleria* in *Corfica*, and *Marseilles* in *Gaul*; and may be said to have succeeded the *Tyrians* in maritime and commercial Glory. *Hartlepole* I suppose to have been for a while the Residence of a trading Colony of these People; who, by the Mention of *Archi-sacerdotal Offerings* in the Inscription, and by the Sacrifice of prime Victims to Him (signified by the *Bull's Head*) and calling their City by his Name, must have respected the *Tyrian Hercules* as a Deity of the first Class; judging no Honors extravagant which were paid to this adventurous and successful Hero (which Character is pointed at in the Figure of the *Wreath* or *Garland*) who first taught the Way to *Britain*.

With Regard to *Apher*; the Reader is left to judge whether there be any thing likely in the following Etymologies; which *at best* are but probable, never decisive. They will however prove, if nothing else, the near Affinity

* Herodot. lib. i. c. 163. † See *Universal Hist.* vol. vii. p. 407.

‡ Herodot. ubi supra. § Id. l. i. c. 167.

which

which there is between the ancient *British* and the *Phœnician* or *Hebrew* Language :

עפר-מנע *Abermenai*, *Aphri Prohibitio*, *Impedimentum*, a *Mana*, *prohibuit*, *impedivit*, *compescuit* : item apud Arabas *Mana*, *locus prohibitus*, *inaccessus* : ^b because inaccessible to the Shipping.

עפר-דוה *Aberdouch*, *Aphri Lavacrum*, or the Bath of *Apher* : Ex quo דוה *abluit*, *lavit* : a small River in *Cardiganshire*, near which are the *Lead* and *Silver* Mines called the *Welch Potosi*.

עפר-יצאון *Aberystwyth*, *Aphri Exitus*, *Egressus*, ^c *propriè de Aquis* : the Outlets of *Apher* : The *Ystwyth* is a River in *Cardiganshire*.

עפר-גלה *Abergele*, *Aphri Transmigratio*, *Transfretatio* : Item apud Arabas : The *Transfretation* of *Apher* : A Town in *Denbighshire* so called.

These four last Places and *Hartland Point* are all upon the Coast of *St. George's Chanel* ; a Part of the Island particularly famous for the Exercise of the antient *Druidical* Rites and Institutions.

To these might be added a Number more. But even these are offered as Conjecture only ; and therefore not to lay any greater Strefs than needs upon this Sort of Evidence, the Multitude of Altars and Pillars, or Temples, set up in the ancient Patriarchal Way of Worship throughout *England*, *Ireland*, *Scotland*, and the Islands, form an Argument

^b These *Menai*, *Straits*, part *Anglesea* from *Carnarvonshire*.

^c See *Marius de Calashio* by *Romaine*, upon these Words.

conclusive

conclusive that an Oriental Colony must have been very early introduced.

“^c Near *Pensans* in *Cornwall* is a very remarkable Stone called *Main Ambre*, which, tho’ it be of a vast Bigness, yet you may move it with one Finger: notwithstanding a great Number of Men cannot remove it from its Place. The Name is interpreted the Stone of *Ambrosius*.” A Picture of it is in ^d *Norden’s History of Cornwall*. This was destroyed in the Civil Wars by one of *Cromwell’s* Governors. Dr. *Stukely* says that he has seen one of these *Gygonian* or Rocking-Stones in *Derbyshire*. Mr. *Toland*^e mentions it too, and says there are such in *Wales* and *Ireland*. Sir *Robert Sibbald* mentions them in *Scotland*; and speaking of the Rocking-Stone near *Belvaird* in *Fife*; “I am informed, says he, that this Stone was broken by the Usurper *Cromwell’s* Soldiers. And it was discovered then that its Motion was performed by a Yolk extuberant in the Middle of the Under-Surface of the uppermost Stone, which was inserted in a Cavity in the Surface of the lower Stone.”

These, you see, are the very same with the *Petræ Ambrosiæ*, the anointed moveable Pillars set up at *Tyre*. Nor is it at all improbable that these were set up by the same great Navigator: tho’ from Similitude of Sound in the Word *Ambre* (of which the Meaning was lost) they were foolishly ascribed to *Ambrosius*.

Near the *Main Ambre* at *Pensans* is a famous Patriarchal Temple called *Biscawoon*, consisting of 19 Pillars in a Cir-

^c Cambden. *Stukely’s Stonehenge*. ^d P. 48. ^e *History of the Druids*.
I cle

State of Washington compared with Eastern States

Scale of English Feet compar'd with Eastern Cubits

English Feet	Eastern Cubits	Feet	Cubits	Feet	Cubits	Feet	Cubits
1	1	1	1	10	10	100	100
2	1	2	2	20	20	200	200
3	2	3	3	30	30	300	300
4	2	4	4	40	40	400	400
5	3	5	5	50	50	500	500
6	3	6	6	60	60	600	600
7	4	7	7	70	70	700	700
8	5	8	8	80	80	800	800
9	5	9	9	90	90	900	900
10	6	10	10	100	100	1000	1000
11	6	11	11	110	110	1100	1100
12	7	12	12	120	120	1200	1200
13	8	13	13	130	130	1300	1300
		14	14	140	140	1400	1400
		15	15	150	150	1500	1500
		16	16	160	160	1600	1600
		17	17	170	170	1700	1700
		18	18	180	180	1800	1800
		19	19	190	190	1900	1900
		20	20	200	200	2000	2000

cle and a central *Kebla* : the Entrance composed of two larger Stones than the rest.

These Patriarchal or Druidical Temples were laid out in such Figures as were *hieroglyphical* and intended to describe the Nature of the Divinity; as the *Circle*, such is that of *Stonehenge*; or the *Circle* and *Seraph*, or winged Serpent, as that of *Abiry*.

By these were represented the Divine Personalities of the great Object of their Worship. The *Circle* was considered as expressive of HIM, who is the Source of all Being. The *Seraph* was an Emblem of that Divine Emanation from the Father called antiently פתח *Phthab*; The *Revelation*, THE WORD: And the *Expansion of his Wings* of the HOLY SPIRIT styled כנף *Cneph*, THE WINGED.

Thus the compleat hieroglyphical conjoined Figure obtained the Name of כנף-פתח *Cneph-Phthab*; and is the same with *Kircher's* Ὀφιο-κυκλο-πτερυγομορφος described in the Introduction. Hence were these Temples termed *Dracontia*; and hence the Old Stories of their being kept or guarded by *Dragons*.

That the Temples of this Sort which we have amongst us were really founded by the People to whom they are now ascribed, will be further evident from a Consideration of the Works themselves: the Measures of every one of which are observed to fall easily and naturally in round and full Numbers into the Scale of the ancient *Phœnician* or *Hebrew* Cubits. Nor will they admit of the Standard Measure of *Greece* or *Rome* or any Western Nation, with-

out being divided and broken into infinite and trifling Fractions.

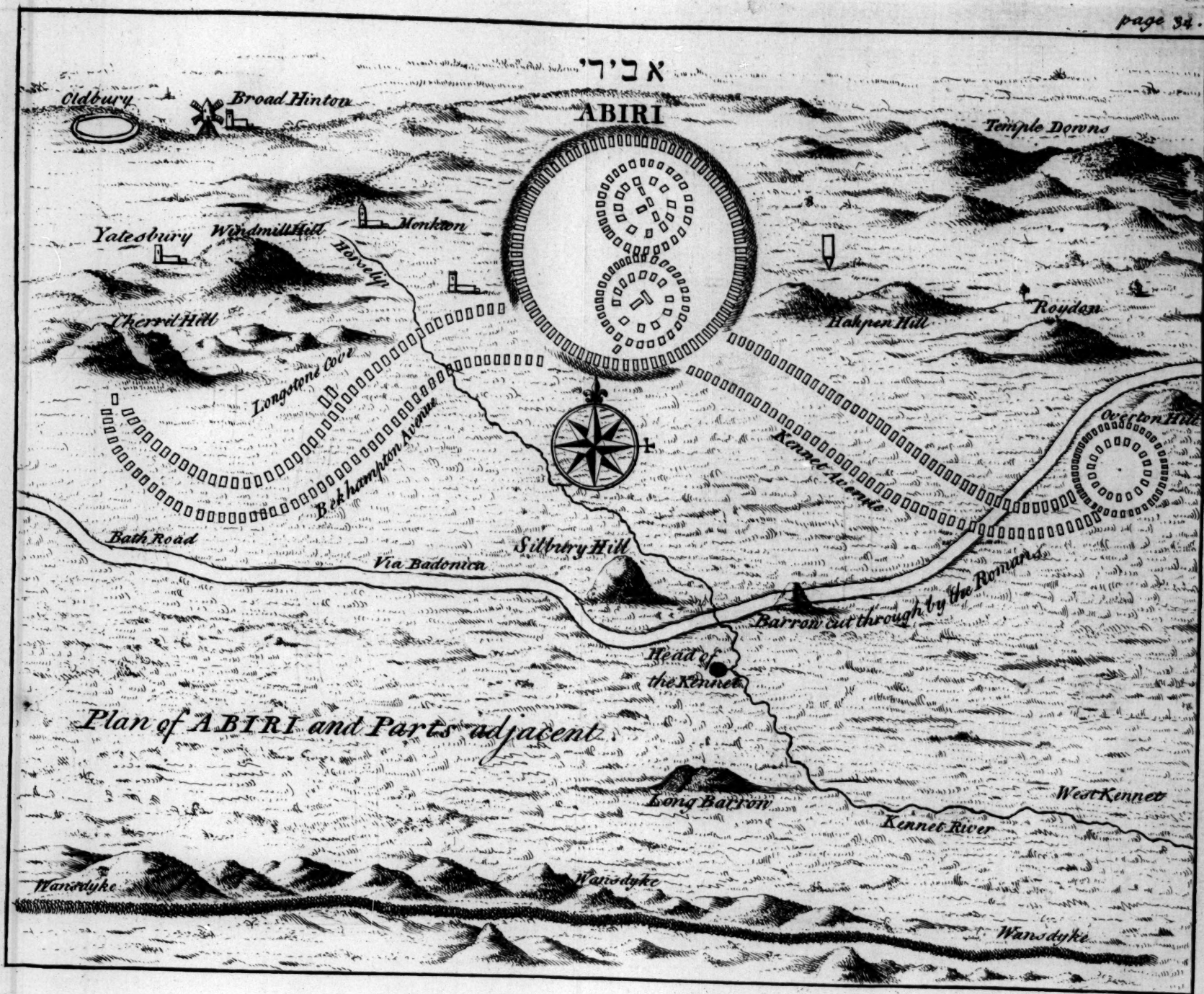
To illustrate what has been advanced, I shall give as brief a Description as may be of the two famous ones already mentioned in this Neighbourhood. That I am enabled to do this with tolerable Exactness, must be imputed to the Care and Accuracy of Dr. *Stukely*; whose elaborate Accounts and Admeasurements of these precious Remains of Antiquity have done great Honor to his Country and Himself. I shall begin with *Abiry*, as the more antient Work of the Two.

ABIRY is founded on the more elevated Part of a Plain, whence is an almost imperceptible Descent every Way. The entire Figure of it is, A *Seraph* or *Winged Serpent* transmitted through a *Circle*. The outer Part of the Grand Circle is a vast and lofty ^f *Vallum*, with a very deep Ditch *on the Inside* of it, near 80 Feet or 45 Cubits broad. Its Diameter 750 Cubits: Its Circumference 2250 Cubits: the inclosed *Area* about 22 Acres.

Within this Ditch was formed a Circle of 100 enormous Stones set upright; which were generally 15, 16, or 17 Feet high, and near as much in Breadth. Twenty five Cubits is the regular Measure *with regard to the larger Stones* from the Centre of the one to the Centre of the Other; making the Interval 15 Cubits. But in all of them *throughout*, the Proportion of the Solid to the Void is as 2 to 3. Out of these 100 Stones 44 were still visible when Dr. *Stukely* was

^f This corresponds with what is before observed of Mount *Sinai*, *Set Bounds about the Mount and sanctify it.*

there



there in the Year 1722; whereof 17 were standing and 27 thrown down or reclining. Ten of the Remainder had been demolished by *Tom Robinson* in the Year 1700, and their Places levelled. The Vestigia of the rest were still discernible. When this mighty Colonade of 100 such Stones was in Perfection, there must have been a most agreeable circular Walk between them and the Ditch. 'Tis scarce possible for us to form a Notion of the grand and beautiful Appearance it must then have made.

Within this *Circle* were the *Wings*, being Two Temples of like Form and Dimensions; each consisting of Two concentric Circles. The outer Circles contain each 30 Stones of like Dimensions, and placed at like Intervals with those already mentioned. The inner Circles of both consist each of 12 Stones of the same Size and Distances. The inner Circle must therefore be 100 Cubits in Diameter; the outer 250 Cubits. So that the Periphery of the outer Circles of the *Wings* is equal to the Diameter of the great Circle.

The Southermost of these Temples has a Central Obelisk which was the *Kibla* whereto they turned their Faces in Worship. The other has that immense Work in the Centre, which the *Hebrews* or *Phœnicians* called קובה^ε *Kobbe*, and from them the Old *Britons* a *Cove*: consisting of three Stones placed with an obtuse Angle towards each other, and as it were upon an Arc of a Circle, like the great Half-Round at the East End of some Cathedrals. It was the *Adytum* of

^ε *Testudo ædificii, fornix, ædícula, tabernaculum.* Vide *Marium de Calasbio* ad hoc verbum.

this Temple and the *Kibla* thereof opening North-east. The extravagant Magnitude and Majesty of which is very astonishing. It measures 20 Cubits from the Edge of the outer Jambs, and 10 Cubits in Depth. Upon the Ground before this superb Nich lay the Altar, which, no doubt, was carried off long ago, as not being fixt: And the Northern Pillar is gone too. It fell down in the Year 1713. Its length was Seven Yards, of the same Shape with its Opposite, tall and narrow. This measured 17 Feet above Ground, being 10 whole Cubits: 4 Cubits broad; 1 Cubit and $\frac{1}{2}$ thick. Such were the *Anfæ* or Wings of this noble *Ellipsis*. That in the Middle is 9 Cubits broad, as many high, and 2 Cubits and $\frac{1}{2}$ thick. Of the exterior Circle of this Northern Temple, but 3 Stones are now left standing, and 6 more lying on the Ground. In 1720 both Circles were standing, and almost entire. About that Time several Stones of the Southern Temple were destroyed; but 14 are still left, whereof about Half standing. The Central Obelisk of this Temple is circular at the Base; of a vast Bulk, being 12 Cubits long and 5 Cubits in Diameter; when standing higher than the rest. Before it was the Altar of this Temple. Most of the Houses, Walls, and Out-houses of this Town are built with the Materials of these Stones that have been fired and broken. Under an Ashen Tree dug here was found one of the *Druids* Axes or *Celts*, wherewith they cut the *Mistletoe* of the Oak. On this Southern Side was the Ring-Stone for the Victim.

Let

Let us walk out now by the Southern Entrance of the Town passing the *Vallum*: The Road straight forward leads to *Kennet* and *Overton*. This is the *Via sacra*, being an Avenue up to the Temple, and forming besides one half of the Body of the *Seraph*. This was more than an *English* Mile, and set with Stones on both Sides opposite to one another and at regular Distances. As this was to be the Picture of an Animal, the *Druids* followed Nature's Drawing as nearly as possible, making the Avenue narrower towards the Neck, than at its Middle. The whole Length of it consists of 100 Stones on each Side, reaching from the *Vallum* of *Abiri* Town to the circular Work upon *Overton* Hill. The same Proportion is every where preserved between Breadth and Interval as before. Mounting up *Overton Hill*, the Avenue grows much narrower. In 1722 the Number of Stones left were 72.

In a *Cloze* on the Left Hand, or East of the Avenue, not far from *Abiry* Town, is a pentagonal Stone laid flat on the Ground, in the Middle of which is a *Bason* cut, always full and never overflowing; much regarded by the Country People and proceeding from a Spring underneath; which may have been here from the Foundation of the Temple^h, for Purifications.

The Summit of *Overton* Hill is the *Hak-pen*, a compound Oriental Word signifying the *Serpent's Head*, which

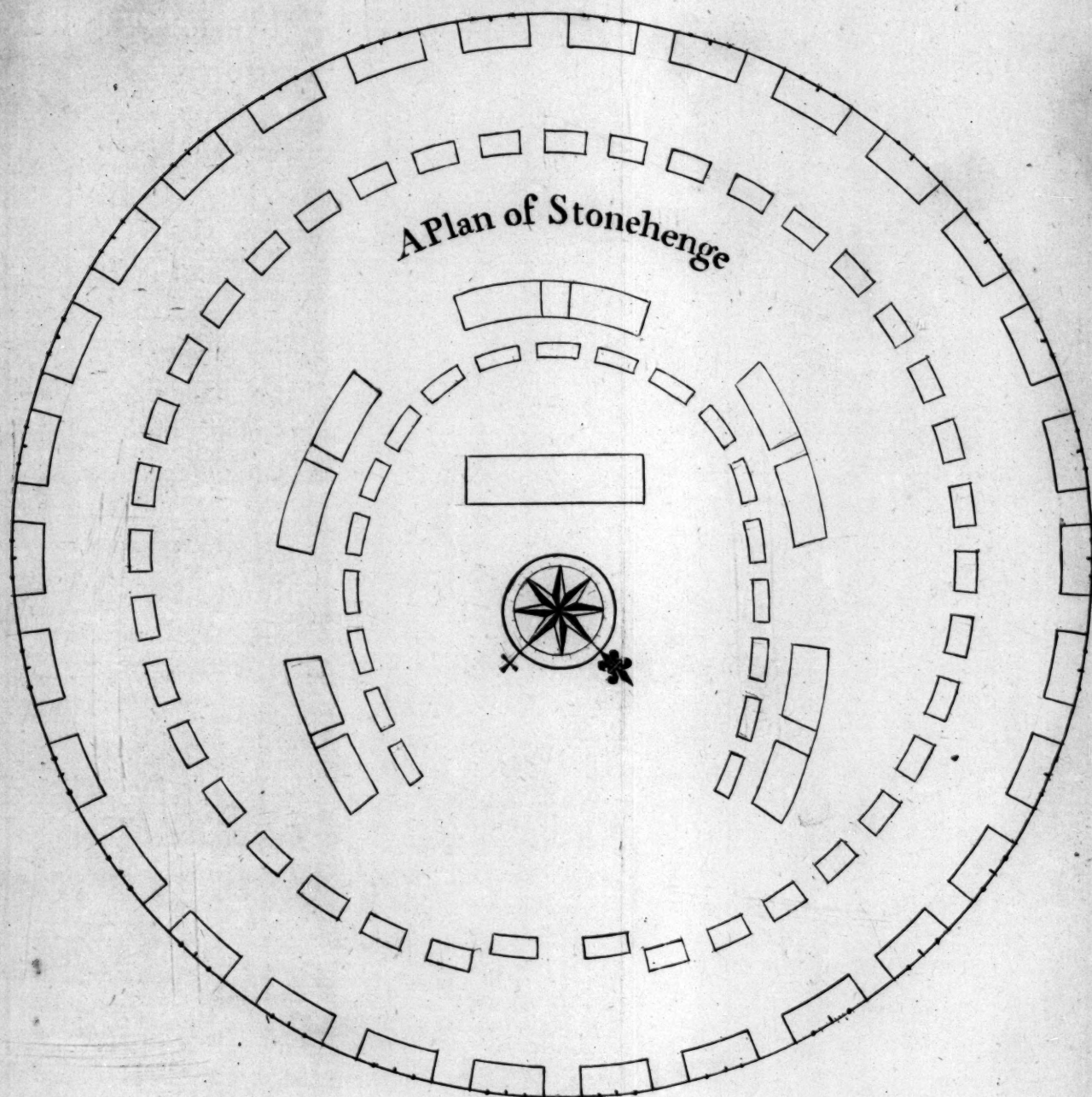
^h How much the *Druids* were concerned in Lustrations, Ablutions, and Purifications, is evident enough from the great Multitude of *Rock-Basons* dispersed amongst their sacred Works; upon which Mr. *Borlase*, in his late valuable Work of the *Antiquities of Cornwall*, has spent a whole Chapter.

is 4000 Cubits, the Measure of an Eastern Mile in Dr. *Arbutnot's* Tables, from the *Vallum* of *Abiry*. This Hill the People have a high Notion of, and still call it the Sanctuary. Unhappily all the Stones have been carried off by Farmer *Green* and others, and the Ground ploughed up. The Stones here were not large, but set pretty close together; and the Proportions of them with the Intervals and between the two Circles, all taken at one View, charmed the Spectator. Every Body here remembers both Circles entire and standing, 2 or 3 fallen Stones excepted, and they are still talked of with great Pleasure and Regret. The *outer* Circle consisted of 40 Stones; and the *Inner* of 18, somewhat larger than the others. From *Overton* Hill is a most glorious Prospect, overlooking the whole extent of the Temple and sacred Field, and beyond that into *Gloucestershire* and *Somersetshire*.

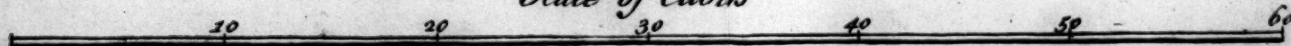
Procede we now to *Bekhampton* Avenue, which extends itself 4000 Cubits likewise, or an Eastern Mile, from *Abiry* towards *Bekhampton*. 'Tis the Hinder Part of the *hieroglyphic Seraph*, which the *Druids* thus pourtrayed in this most portentous Size; and the Number of the Stones, as of the other, was 100 on each Side. But almost all of them have been destroyed and carried off. Yet the unwearied Industry of Dr. *Stukely* has traced out the Orbit of every Stone. It goes out of *Abiry* Westward at the Interval of 25 Stones, or a Quadrant of the great Circle from *Kennet* Avenue, and proceeds by the South Side of the Church-yard. A little Spring arises at *Horship* North-west,
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and

כִּיר גֹּר
CHOIR GAUR

page 39.



Scale of Cubits



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and flows thence to *Silbury Hill*, where is the proper Head of the *Kennet*; and sometimes this is very deep. The Picture here humours the Reality so far, that this may properly be called the Vent of the Animal. When you come to the 50th Stone, on the North Side is a magnificent *Cove*, like that already described: the Stone of the Avenue making the Back-Stone of the *Cove*. This served for an Oratory to the Neighbourhood upon ordinary Days of Devotion. 'Tis placed on the highest Ground which this Avenue occupies, and the Grounds have gained from it the Name of *Longstone Fields*. Only one of the Stones is now standing, which is 9 Cubits high, as many broad, and 2 Cubits thick. The Back-Stone is flat on the Ground, of the same Dimensions. The other was carried off when Dr. *Stukely* was there, and contained, when broken, 20 good Loads. This Avenue terminates near a fine Groupe of Barrows, under *Cherril Hill*, in the Way to *Oldbury Camp*, West of *Bekhampton*. This Point, facing that Groupe of Barrows and looking up the Hill, is a most solemn and awful Place: A Descent all the Way from *Longstone Cove* and directed to a Descent a great Way further, down the *Bath Road*, where no less than Five Valleys meet. The End of it drew narrower in Imitation of the Tail, which was closed by one Stone in the Middle.

The *Druids* were tempted to draw out this stupendous Work in such Manner, by the Appearance of the surprizing Multitude of Stones on the Downs, called the *Grey Weathers*, and which at a Distance resemble a Flock of Sheep.

Sheep. Six Hundred and Fifty two of the choicest of which were conveyed hither to make this noble Temple, as will appear to the Reader upon casting up the Account before him.

	N ^o of Stones
The great Circle of <i>Abiry</i>	100
The outer Circle of the Northern Temple	030
Inner Circle of D ^o	012
The Cove and Altar	004
The outer Circle of the Southern Temple	030
Inner Circle of D ^o	012
The Central Obelisk and Altar	002
The Ring-Stone	001
<i>Kennet</i> Avenue	200
Outer Circle of <i>Hak-pen</i>	040
Inner Circle of D ^o	018
<i>Bekampton</i> Avenue	200
Longstone Cove Jambs	002
The closing Stone of the Tail	001
	652

Such was this amazing Work of *Abiry* ; than which a grander and more extensive Design scarce ever entered into the Imagination of Man ; and which, when in Perfection, was, without Question, the most glorious Temple of the Kind which the World has ever heard of. That it was really a Temple sacred to the ever-blessed and undivided Trinity,

Trinity, every Circumstance, every Consideration, tends to persuade us; and one particularly which has not yet been attended to, and that is, the Name itself of *Abiry* (אבירי) *ABIRI, Potentes*) signifying in the Language of its Founders THE MIGHTY ONES; of whom the whole was an Emblematical Representation.

Its Situation is in a Country full of Wonders; where the Contemplative and the Curious may find Employment enough. 'Tis all a healthy Rock of Chalk, covered with pure virgin Turf; the Encroachments of the avaricious Plough excepted. Eastward are the Downs still called *Temple Downs*: Westward the Camp of *Oldbury*. On the South that prodigious Barrow known by the Name of ⁱ *Silbury Hill*, besides a Multitude of others. Then the *Via Badonica* or *Roman Way*. The grey Weathers are every where dispersed. Further on is that astonishing Line of *Wandf-dyke*, supposed to have been drawn by the *Belgæ*, to secure the Conquests which they made in *Britain* before the Time of *Julius Cæsar*. Next, Hills, emerging from the fruitful and delicious Vale below, which emulate the Clouds, some

ⁱ *Silbury Hill*, the largest *Barrow* in *Britain*, if not in the Universe, well deserves a Note. It stands exactly South of *Abiry*, and exactly between the two Extremities, the Head and Tail of the *Seraph*. The Diameter of it at Top is 60 Cubits, or 105 Feet; at Bottom 300 Cubits, or somewhat better than 500 Feet: Its exact perpendicular Altitude 100 Cubits, or 170 Feet. Most amazing it is that an *Area* of such Extent should be carried up such a perpendicular Height, with a sufficient Base to support it. Without actually seeing it, we can scarce have a full Idea of it. Its solid Contents amount to 13,558,809 cubic Feet. The Expence of making such a Hill now, is computed at 20,000 *l.* Sterling.

of them capt with *Barrows*, and so made more superb Monuments than the Pyramids of *Egypt*. Hence you see the wide Extent of *Salisbury* Plain, and the Cathedral of *Sarum* at the Distance of near thirty Miles. The Air is fine and invigorating : And the Prospect which Way soever you turn, seems all Enchantment, and dilates the Heart beyond Expression,

I shall now procede to *Stonehenge*, which is not erected upon the *very* Summit of a Hill, but pretty near ; and for more than Three Quarters of the Circuit you ascend to it very gently from lower Ground ; but from the North the Ascent is sharper. It is composed of *two Circles* and *two Ovals*, respectively concentric. And the Greatness of the Lights and Shades, as well as their Variety arising from the circular Figure, gives it all possible Advantage. The whole is ^k inclosed within a circular Ditch, originally 30 Cubits broad, but now levelled very much. The Distance between the Verge of the Ditch on the Inside, quite round, to the Work of the Temple, is equal to the Diameter of the Temple itself, *i. e.* 60 Cubits. So that the entire Diameter from the outer Verge of the Ditch is 240 Cubits.

When you enter the Building and cast your Eyes around upon the yawning Ruins, you are struck into an extatic Reverie, which None can describe, and they only can be sensible of, that feel it. Other Buildings fall by Piecemeal,

* For a Purpose already mentioned ; whence the Poet,

*Non illum cultu populi propiore frequentant
Sed cessere Deis —*

Lucan.

but

but here a single Stone is a Ruin. Yet is there as much of it left undemolished, as enables us very sufficiently to recover its pristine Form. The best Face of the Stones is set inward; and those that had the best outward Face, toward the Front or Entrance.

The Intention of the Founders was this; The whole Outer Circle was to consist of 30 Upright Stones: Each Stone was to be 4 Cubits broad: Each Interval 2 Cubits. Thirty Times 4 Cubits, is twice 60: Thirty Times 2 Cubits is 60. So that thrice 60 compleats a Circle whose Diameter is 60. But the grand Aperture is two Cubits and a half wide. This crowds the next Intervals on each Side a small Matter nearer; the rest preserving their true Distance quite round.

Upon the Top of these 30 Uprights were placed an equal Number of Imposts, secured with Mortaise and Tenon, in such a Manner that the whole Circle is linked together in a continued *Corona* by the Imposts or Cornish being carried quite round. The Centres of the Tenons are two Cubits distant from each other upon each Upright, and fit the Mortaises very aptly. They are rather a Semi-Oval than an Hemisphere. The Height of Upright and Impost is 10 Cubits and a half; of which the Upright is 9. So that the Impost is a sixth Part of the Height of the Upright. But as the Entrance is wider, so the Impost over it is thicker than the rest, to secure it from breaking. If we measure on the Outside the collective Breadth of two Uprights and the Interval between them, 'tis 10 Cubits and a half, equal

to the whole Height. The Interval is Half the Breadth of a Stone ; and the Thickness of a Stone is Half its Breadth.

Of the Uprights there are 17 left standing ; 11 of which remain continuous by the Grand Entrance with 5 Imposts upon them. One Upright more, at the Back of the Temple, or on the South-west, leans upon a Stone of the Inner Circle. There are 6 more lying upon the Ground, whole or in Pieces. So that 24 out of 30 are still visible at the Place. There is but one Impost more in its proper Place, and but two lying upon the Ground : So that 22 are carried off.

Through the middle of the principal Entrance runs the principal Line of the whole Work, the Diameter from North-East to South-West. This Line cuts the Middle of the Altar, the Length of the *Adytum* or *Cell*, the Entrance into the Court, and so runs down the Middle of the Avenue to the Bottom of the Valley for almost 2000 Feet together. This is very apparent at first Sight, and determines *this* for the principal Entrance. Upon this Line are all the principal Centres that compose the Work. It varies a little from true North-East.

Five Cubits inward from the Inside of this exterior Circle, is another Circle of much smaller Stones. A Radius of 23 Cubits strikes the Inner Circumference ; of 24, the Outer. The Stones that composed it were 40 in Number ; forming with the Outer Circle a very noble and delightful Walk 300 Feet in Circuit. They are a Cubit thick and 4 Cubits and a half high. This was their stated Proportion, being

being every Way the Half of the Outer Uprights. Such seems to have been the Original Purpose of the Founders; tho' in some Places the Stones are broader than the Intervals, and in some otherwise. There are scarce any of these entire as to all their Dimensions. The Central Distance of these Stones, measured upon their Outer Circumference, is 4 Cubits. Those Two, which form the principal Entrance of this Circle, correspondent to that of the outer Circle, are broader and taller, and farther distant from each other. They are also set so much farther inward, that the Outer Face of *them* runs in a Line with the Inner Face of the Others, and eminently points out the principal Entrance. There are but 19 of the whole Number left; but 11 of them are still standing, and 5 particularly in one Place continuous.

The *Adytum* or *Cell*, which presents itself next, is a most noble and beautiful *Ellipsis*; nor is there any Thing like it in all Antiquity. 'Tis an Original Invention of the *Druids*, an ingenious Contrivance to relax the Inner and more sacred Part, where they performed their religious Offices. The two outer Circles were no Disadvantage to the View from hence, but added much to the Solemnity of the Place and of the Duties discharged in it, by the Frequency and Variety of their Intervals. They that were within, when it was in Perfection, would see a fine Effect produced by this Elliptical Figure included in a Circular *Corona*, having a large Hemisphere of the Heavens for its Covering.

The Exterior Oval is composed of certain Compages of Stones which Dr. *Stukely* calls *Trilithons*, because made each of two Uprights with an Impost at Top. The Interior Curve is formed by a Radius of Twelve Cubits and a half from two Centres: the Outer, by one of Fifteen Cubits: the Stones being two Cubits and a half thick. Their Height and Breadth is also enormous; and to see so many of them placed together with Exactness in a nice and critical Figure: to consider, not a Pillar, but a whole Wall, a Side, an End of a Temple of *one Stone*, creates such Emotion in the Mind as is not easy to be expressed. The Uprights are each Four Cubits and a half broad at the Bottom; but grow narrower towards the Top, in order to lessen their Weight. This widens the Interval, but contributes very much to their Stability. Each *Trilithon* is Ten Cubits and each Interval about Six. Of these there are Five in Number: Three of which are entire. Two are ruined indeed in *some* Measure, but the Stones remain *in situ*: this Part of the Work being the most perfect of the whole. That at the upper End is exceeding stately, tho' in Ruins; One of the Uprights being fallen, the other leaning. As you look from the grand Entrance towards the Altar, the Jambs of the two hithermost *Trilithons* present themselves with a magnificent Opening 25 Cubits wide. One remarkable Particular in the Construction of this Oval is, that the two hithermost *Trilithons* corresponding, *i. e.* next the grand Entrance on the Right Hand and on the Left, are exceeded in Height by the two next in Order; and those
by

by the *Triliton* behind the Altar: thus improving in Height and Beauty from the lower to the upper End of the Choir. Hence their respective Heights are 13, 14, and 15 Cubits.

The Stones of the Interior Oval are placed 2 Cubits from the Other. They were 19 in Number, at about the central Distance of 3 Cubits; Each Stone being a Cubit and a half broad and the Interval the same. Their Height is unequal, like that of the *Trilitons*, rising higher towards the upper End of the *Adytum*: At a *Medium* 'tis 8 Feet or 4 Cubits and 4 Palms. From the Ruins of those left, we may well suppose that the First next the Entrance and lowest were 4 Cubits high; and the most advanced Height behind the Altar might be 5 Cubits, and perhaps more. These Stones are in Form somewhat like an *Egyptian* Obelisk, tapering a little upwards. They are of a much harder Kind than the rest, as are the Stones in the lesser Circle already described; so that what is wanting in Bulk is compensated in Solidity. Of these there are only 6 remaining upright. The Stumps of two are left on the South Side by the Altar. One lyes behind the Altar, dug up, or thrown down by the Fall of the Upright there. One or two were thrown down probably by the Fall of the Upright of the first *Triliton* on the Right Hand; and a Stump of Another remains by the Upright there, still standing.

The Altar is a blue coarse and firm Marble, as designed to resist Fire; placed a little above the Focus of the Upper End of the *Ellipsis*: 4 Feet broad, 16 long, and 20 Inches thick:

thick : leaving round it Room sufficient for the Ministration of the Priests.

The whole Number of Stones, of which this most superb Temple was composed, is as follows, *viz.*

	N ^o of Stones
Uprights of the great Circle	30
Imposts forming the Cornish of D ^o	30
The Inner Circle	40
The Outer Oval's Uprights	10
Imposts of D ^o	05
The Inner Oval	19
The Altar	01
There are, besides these, two small Stones standing within the <i>Vallum</i> , their Use uncertain	} 02
A large Table-Stone for preparing the Victims, lying just within the Entrance of the <i>Area</i>	} 01
The <i>Crum leche</i> , or Bowing-Stone, leaning without	01
There seems to have been another by the <i>Vallum</i> , di- rectly opposite to the Entrance	} 01
In all	<u>140</u>

I have observed already, that the Avenue of the Temple runs in a Line North-eastward from the grand Entrance. It is inclosed all the Way by two parallel Ditches; the Earth and Turf of which was thrown inward, and the Avenue by that Means raised above the common Level of the Plain. The Breadth of it from Ditch to Ditch is 40 Cubits.

Cubits. From the Entrance of the *Area* to the Valley beneath, is just 1000 Cubits. Thence it divides into two Branches; the Right-hand Branch winding till it shoots directly East, towards an ancient Ford of the River, called *Radfin* Ford. The Left-hand Branch goes off with a similar Sweep at first, but does not presently throw itself into a direct Line, as the other; but continues curving to the Left along the Bottom of the Hill, till it loses itself in the *Cursus* or *Hippodrome*.

This *Course* or *Hippodrome* is also inclosed between two Ditches, 200 Cubits asunder; the Earth of which was also thrown inward and the Turf raised. It is two English Miles or 6000 Cubits in Length, and has two opposite Gaps or Entrances. It lies directly North from *Stonehenge*, at the Distance of about Half a Mile, and is drawn due East and West, a small Variation excepted. The West End of it, towards which are many considerable ¹ *Barrows*, is curved

¹ Having already described the most considerable *Barrow* that we have; I shall here say somewhat of these Works in general, which are spread over the Downs in such Numbers. They are of four Sorts; but all of them *Sepulchral Tumuli* or single Burying-Places: generally raised upon Eminencies within Sight of the Temple; the Bodies inclosed being deposited North and South. But in some are found only Urns filled with Bones; in others burnt Bones without any Sign of an Urn. Most of them are surrounded with Ditches, some of which are 60, some 100 Cubits in Diameter. They may be thus distinguished; I. Circular Trenches with a small Tump or Elevation in the Centre are supposed to be *Druidical Barrows*. II. Plain round ones, which are very common in *England*, may be *Roman*, *Saxon*, *Danish*, or *British*. III. Such as are of a fine-turned elegant, and Bell-like Form, with Trenches round them, are *Royal Sepulchres*. IV. Large ob-

H

into

into an Arch, for the Conveniency of turning the contending Chariots. Its Eastern Termination is shut up with a long Bank or huge Mole of Earth, where the Judges of the Race are supposed to have sat ; and whence they had a distinct View of all that was transacted within the Compass of this magnificent *Course*.

All the considerable Parts of these great Works vary about 5 or 6 Degrees from their true respective Points in the Heavens: which, I think, is Proof additional that the Founders were acquainted with the Use of the Magnetic

long *Barrows*, with or without Trenches, are those of *Arch-Druids*. In several of these have been found the *Celts* wherewith the *Mistletoe* was cut.

The first Letter in the Word *Celt* should be sounded hard. The Instrument I conceive to have been so named from the *Hebrew* or *Phœnician* קלט *kalat*, *recepit*, *retinuit*, *collegit*; being that with which this divine Medicine was gathered.

The *Mistletoe* was gathered by the *Druids* with much Ceremony and a stated Form of Prayer, with the Offering of Sacrifice, as we learn from *Pliny*, *Hist. Nat.* xvi. c. 44. It was thought to promote Fertility and the Cure of most Disorders ; and has been recommended of late Years as a Specific in Epileptic and Convulsive Cases, upon whatever Tree it grows. But the *Druids* had particular Reasons for preferring that of the Oak. It may be propagated by cutting a Slit in the Bark of a Tree and sticking in a Seed ; or by squeezing the Seed from the Berry and sticking it on the Outside of the Branch, where its natural Viscidity will secure it. Tho' it continue alive upon Trees in Summer, yet it does not begin to flourish and appear in Vigor till the Sap of the Tree be fallen, and the Leaves dropt. Its Berries are full ripe about the End of *December*, and the more rigorous the Season, the more flourishing the *Mistletoe*. The Method of using it, with an Account of some wonderful Cures performed by it, may be seen in a *Dissertation concerning Mistletoe* by Sir John Colbatch in 1730. See also *Boyle's Usefulness of Exper. Philos.* Part ii. p. 174.

Compass ;

Compass; and that the Needle then varied that Quantity from the true Meridian Line.

The Compilers of the ^m *Universal History* insist that *Stonehenge* is not a *Temple*, but a *Monument*. The Reason given is, "Because (say they) we have many convincing Arguments that neither *Celtes*, nor *Gauls* and *Britons* had any such Buildings, till long after the coming of the *Romans*." Yet the same ⁿ Authors commend Dr. *Stukely's* Observation as judicious, which says, that *Choir Gaur*, its antient Name, might properly be rendered the *Great Church* or *Grand Choir*. They allow also, that "° It answers to the Notion of a *Temple* by Reason of its Sacredness, its Resemblance to the ancient religious Groves, and the Sacrifices and other Rites performed there. It answers to that of a sepulchral Monument, on Account of its being appropriated to the grandest Funeral Ceremonies, and its being the Centre or *Kibla* to all the adjacent Monuments round about; to that of an Amphitheatre, on Account of the Funeral Games and Shews exhibited at it; and may also have served for a convening Place of the National Council," &c.

And indeed, that it answered all these Purposes, will appear evident to every considering Person. Possibly none of the ancient Inhabitants of these Islands might have *Temples*, in the modern Acceptation of the Term, *covered and regularly inclosed* as afterwards. But wherever an Altar was

^m Vol. xix. p. 102. ⁿ Ibid. ^o Ibid. p. 96. Ibid. p. 104. Note.

placed, public Sacrifices offered, and the Deity invoked, tho' there was Nothing else, or but a single Pillar set up for a *Kibla*, there was properly a *Patriarchal Temple*.

That the *Barrows* within Sight of it have Respect to *Stonehenge*; that Sacrifices might be offered and religious Offices there performed and Sports exhibited at some Distance, at the Celebration of each great Funeral, is readily granted. Yet surely all this does not oppose, but rather confirm, the Notion of its having been a Temple. Religiously disposed Persons are generally desirous of being interred near the Places of religious Worship; which is an Expression of their Assent to that Worship, and of their Confidence in the Object of it. But what Respect to *Stonehenge* have the ^a *Barrows* thrown up about *Warminster* at the Distance of 15 or 20 Miles? And what Those which are far on the other Side the River by *Everly* and *Collinbourne*, and even in the Valley about *Tottenham*, at a considerable Distance from the Plain itself?

To the Meeting of Great Assemblies, whether on Religious or Civil Accounts, the Place seems peculiarly adapted; for which Purpose, I believe the World does not afford a nobler Spot. Its Situation is upon a Hill, in the Midst of an extended Plain 100 Miles in Circuit: in the Centre of the Southern Part of the Kingdom: covered with numberless Herds and Flocks of Sheep, in which Respect the Employment and the Plains themselves are *Patriarchal*: where

^a This is the Original Hebrew Word באר-רוע *Bar-row*, the thrown-up Pit of Commination, or Consumption, or Lamentation.

the Air is perfectly salubrious and exhilarating, and the yielding Turf fine as the Surface of a Bowling-Green. From almost every adjoining Eminence the Prospect is open into *Hampshire*, *Dorsetshire*, *Somersetshire*, and takes in all the lofty Hills between *Marlborough* and *Sandy-Lane*, sustaining the long Range of *Wandſdyke* and the *Mother-Church* of *Abiry*.

• In such a *consecrated Place* in the Territory of the *Carnutes*, the Centre of all *Gaul*, at a certain Season of the Year, the *Druids* of that Country were wont to meet: Where and by whom all Controversies were settled, and whose Judgments and Decisions were readily obeyed. Their Discipline they fetched from *Britain*, whither Those, who were willing to learn it, still went for Instruction.

This leads me naturally to enquire into the Meaning of its antient Denomination, *Choir Gaur*; out of which the trifling Monks formed their *Chorea Gigantum*. Dr. *Stukely* judges (as is mentioned above) that it imports as much as the *Great Church* or *Grand Choir*; but has given us no other Foundation for his Opinion than the general Design of such Works. That learned Antiquarian, however, happy in all his Conjectures, has not erred from the Mark in this respect. It

• Cæſar. *Comment.* lib. vi. • The Word *Drew*, or *Druid*, I would derive not from *Δεῦς*, the *Oak*; for the Order was prior to the Word; but from the *Hebrew* דָּרֹר *Drewr*, signifying (according to *Marius de Calashio*) *Liberty*, or an *Immunity and Exemption from all secular Employment and Service*; agreeably to what Cæſar ſays of them; *Druides a bello abeſſe conſueverunt*; neque tributa unâ cum reliquis pendunt; militiæ vacationem, omniumque rerum habent immunitatem. *Comm.* lib. vi.

does

does indeed include that Idea, and not only that, but the Notion of every *other* Purpose for which we have now imagined it intended. כִּיר *Choir* in the *Hebrew* Tongue is the *Concha marina*, or *Round Double Sea-Shell*, which very exactly comprehends the Idea of *Circle within Circle*, and is thence used to signify any lofty Pile of Building raised in that Form; † *Suggestus aliquis fastigiatus instar Conchæ exædificatus.* גֹּאֵר *Gaur* is a *Gathering together of the People*, *Collectio*, *Congregatio*. So that the proper Signification of כִּיר-גֹּאֵר *Choir-Gaur* is the *Circular High Place of the Assembly or Congregation*.

The vulgar Opinion of its having been raised by *Aurelius Ambrosius* (an Opinion entirely owing to the Similitude of Sound in the Name of the adjoining Town of *Ambresbury*) to the Memory of his Nobles massacred on this Plain by *Hengist*, is scarce worth confuting. Let it only be remembered once again, that *Ambres* are *anointed Stones*; we shall not then be long at a Loss for the Etymon of that Name: Nor wonder that the neighbouring Camp of *Vespasian*, and thence the Town itself, should take its Name from these *consecrated Pillars*, which composed the noblest Structure of the Kind within these Islands, or, it may be, in the Universe itself, that of *Abiry* alone excepted.

To procede. *Such as were the ABIRI worshiped in *Britain*; such also originally were the CABIRI worshiped in the East, so much spoken of and so little understood. And yet I think that a moderate Share of Attention in the learned

† *Marius de Calashio ad hoc verbum.*

Writers,

Writers, who have treated of this Subject, must have discovered such infallible Marks as could not have left them under the Embarrassment which they complain of. But the great Misfortune is, that they have not endeavoured to sift the Grain from the Chaff, or to separate the plain and simple Truths which they met with, of undoubted Antiquity, from those Abuses and Corruptions which the Degeneracy of later Times, and the fabulous Disposition of the *Greeks*, had introduced into the Article. But taking in the gross the several perplexed and contradictory Accounts delivered of it, have left Themselves and their Readers in Confusion.

Bochart ^v says, that the *Cabiri* were the Gods of the *Phœnicians*, and observes justly that כביר *Cabir* signifies, both in the *Hebrew* and *Arabic* Tongues, *Magnus* vel *Potens*: So that כבירי *Cabiri* in the Plural are THE GREAT or MIGHTY ONES. But if it be written with an א, it is not only of the same Import, but the very same Word with the אביר *Abiri* abovementioned; the כ prefixed being only an ^w *Adverb* of Similitude. Hence ^x others call them Θεοὶ μεγάλας καὶ δυναταί. He that ministred in sacred Things went by the Appellation of Κόης ^y, a manifest Corruption of the *Hebrew* כוהן *Cohen*, a *Priest* or *Intercessor*.

They were ^z Three distinct Persons: And in Them our Author thinks that he has found *Ceres*, *Proserpine*, and *Pluto*.

^v From *Eusebius*. ^w So כרובים *Cherubim* is in like Manner, *The Similitude of THE MIGHTY ONES*. ^x Varro, Tertullian, Orpheus, *ἰνδυνάτας*. ^y Hesychius. ^z *Mnaseas*, lib. i.

The ^a Abbè Pluche will have them to be *Osiris*, *Orus*, and *Isis*: Others, *Jupiter*, *Ceres*, and *Bacchus*.

But to these the ^b Scholiast upon *Apollonius* has added a Fourth, *Kasmilus* or *Kadmilus*; the same (says he, according to *Dionysodorus*) is *Hermes*, or *Mercury*. ^c *Varro* declares him only a Minister attendant on the *Cabiri*. And indeed *this* was no more than ^d the *Symbolical Figure* of *Canaan*. He was called the *Messenger* or *Interpreter* of Heaven. Hence the Name of ^e *Hermes*. By the *Bag* of Money in his Right Hand was intimated, the Gains of Merchandize. This Figure might properly be entitled, *the Phœnician Arms*. By the Wings, with which his Head and Feet were furnished, was shadowed the Shipping of that People; their extensive Commerce and Navigation, by which they were enabled to plant this Religion in the remotest Parts. The *Caduceus*, ^f with which he was said to conduct the Spirits of the Deceased to *Hades*, pointed out the great Principles of the Soul's Immortality, a State of ^g Rewards and ^h Punishments after Death, and a ⁱ Resuscitation

^a Hist. of the Heavens, Vol. i. p. 202. ^b Ex Mnaseâ, l. i.

^c *Casmilus nominatur in Samothracis Mysteriis, Deus quidem administrator Diis magnis*, De Ling. Lat. lib. iv. ^d Bochart. Phaleg. l. i. c. 1, 2.

^e Ὁ δὲ τὸ ἐμμενέας.

^f Virgaque levem coerces
Aureâ turbam.

^g Tu pias lætis animas reponis
Sedibus.

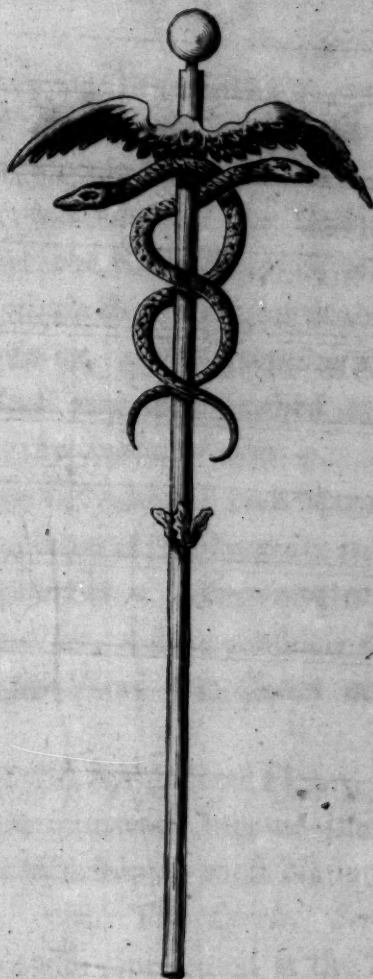
HORAT.

^h Hâc alias sub tristia Tartara mittit:

ⁱ Dat somnos adimitque.

VIRGIL.

page 56.



The Caduceus of CANAAN or HERMES.

THE CHIEF OF CAVALRY OF IRELAND

of the Body. It is described as producing *three Leaves together*, intimating a triple Personality in the Deity; whence 'tis termed by *Homer*

Ράβδον

Χρυσείην, τριπέτηλον,

*the Golden, three-leaved*¹ Wand. This was more distinctly taught by the Emblems adorning the Hermetic Wand; for to the Extremity of it was annexed the *Ball* or *CIRCLE*. Two Serpents entwined the Rod: One of which might represent the Arts for which they were particularly famous, as their Music, Eloquence, and Astronomical Learning. But One of them at least was distinguished as a *SERAPH*, by the *WINGS* which were *expanded* over it. So that here again is the compleat Hieroglyphic of *THE MIGHTY ONES*. From this Doctrine his Name of *Trismegistus* is deduced by *Suidas*. That of *Mercury* is a Compound of the *Celtic Merc, Merchandise*; and *Ur, a Man*; which exactly renders the Meaning of the Word כנען *Cnaan* or *Canaan*, a *Merchant* or *Trader*.

I need not add, that this Symbolical Figure (like many others which at first were innocent) became itself in Time the Object of idolatrous Worship to most Nations.

The same Symbols, *viz. The Circle, Serpents, and Expanded Wings*, are likewise represented at the Top of the *Bembin Table*; a noble Present to the University of *Oxford*

¹ Hymn. in Mercurium.

from Archbishop *Laud*, sometime *Chancellor* of that most learned Body.

Several Authors have confined the Appellation of *Cabiri* to *Jupiter*, *Minerva*, and *Juno*. Nor is it at all improbable that these should have been so called in After-Ages; when the World in general had forsaken the Worship of the Creator for that of the Creature, and understood by these Terms those Things which must indeed be allowed the most proper and significant ^k Emblems of the Divine Personalities: The ^l *Solar* Fire being meant by *Jupiter*; by *Minerva*, darting from the Head of him, *the Light* thence springing; and by *Juno*, ^m *the Air*, the natural Representative of the SACRED SPIRIT. These are indeed the same with the *Egyptian Osiris*, *Orus*, and *Isis*.

But in earlier Times it was judged an Act of Irreverence to pronounce their Names; which was the Case of the *Τελεργάμματον* with the *Jews*. They were therefore only spoken of by the General Denomination of *Διόσσυργοι*, or *Sprung from Jove*: A Title afterwards conferred upon *Castor* and *Pollux*.

It appears, from all that has been written of them, that the Heathen knew Nothing of the Origin of this Worship; which is a good Argument for the very high Antiquity of it.

^k Sic Homines novere Deos quos arduus Æther

Occulit, & colitur pro Jove *Forma Jovis*.

OVID.

^l Macrob. l. i. cap. 23. Plato in Phæd. Orpheus in Hymno ad Jovem.

^m Vossius *De Orig. & Prog. Idol.*

We read of a Place in the *Lesser Asia*, sometime the Residence of *Mithridates*, called ^a *Cabira*, I presume, from the particular Worship of the *Cabiri* there established. And ^o *Pausanias* says that the *Pergamian* Territory was dedicated to the *Cabiri*: And *Stesimbrotus*, quoted by ^p *Strabo*, that they were called *Cabiri*, from *Cabirus*, a Hill in *Phrygia*, where they were adored in a very solemn Manner. This latter Circumstance is not to be doubted; especially when We consider that *Phryxus* or *Apher* is said to have planted *Phrygia*. But I should judge it far more reasonable to suppose that the Hill was called *Cabirus*, or the *Cabirian* Mount, from the Divinity there worshiped.

As Infants were admitted to the Covenant, and thereby taken into the immediate Protection of God; so were Children initiated into these Mysteries, and thought by their Parents to be afterwards secure from Dangers of any Kind.

Such as were permitted to partake of the Ceremonies were wont to assemble ^r in a Wood or *Grove*, which was held sacred and became a Sanctuary.

By the Initiation Men were believed to become more holy, just, and pure, and to be delivered from all impending Hazards. These Gods ^t were always present and never failed to assist their Votaries. The great Names of Antiquity, among whom *Hercules* is particularly mentioned, prospered by their Favour in all their Undertakings: And

^a Mithridatis Epist. ad Arsacem inter Fragm. Sallustii.

^o In Bœot.

^p Lib. x. ^q Hesych. ^r Cicero. ^t Diodor. Sic. lib. v.

none ever duly performed their Ceremonies, without being amply rewarded for their Piety.

As to what is said of a Man's being sacrificed in these Mysteries upon some extraordinary Occasion ; I cannot find the Assertion to be well-grounded. ^v *Julius Firmicus* intimates that the *Cabiri* were Three Brothers, one of whom was slain by the other Two and then deified ; and speaks of the *Theſſalonians* his Worshipers, as holding up their bloody Hands to the *once bleeding* ; which may refer either to their Hands being embrued in the Blood of the ordinary Victims, or to the warlike Disposition of that conquering People. But, admitting the Charge, I conceive it to be rather a Confirmation of what I now hint at, than otherwise : Since it must have proceeded from an Assurance that such a ^v Sacrifice was one Day or other to promote the Happiness of Mankind. For we find that the *Druids* themselves are said actually in Process of Time, from the same Persuasion, to have deviated into the same Error. ^w *Cæſar* gives it as their Motive, and as an Opinion universally received amongst them, *quòd, PRO VITA HOMINIS NISI VITA HOMINIS REDDATUR, NON POSSE ALITER DEORUM IMMORTALIUM NUMEN PLACARI, ARBITRANTUR.*

^v *De Errore prof. Relig.* ^v Dr. *Scott* remarks, that “ it was a Principle generally received by Men of all Nations and Religions (however it came to pass, I know not) that for sinful Men to appease the incensed Divinity, it was necessary, first, that some *Life* should be sacrificed to Him by Way of *Satisfaction* for their Sins, and that the Nobler it was the more propitious it rendered him.” ’Tis plain, that it must have been an Original Tradition, and of divine Extraction. ^w *Cæſ. Comment. lib. vi. cap. 15.*

It

It is admitted, then, that Corruptions might in Length of Time creep into the Worship of the *Druids*; (for what Worship have they not invaded?) which without such Corruptions had continued, what it was originally, the true Patriarchal Religion. But we should not hastily believe All that is laid to their Charge by their professed Adversaries. A Multitude of ridiculous Vanities have been spoken of, as professed and practised by them in common with other Nations, more than they were really guilty of, or acquainted with, as the Worship of *Jupiter Taranis*; the Payment of Divine Honors to the *Oak*, as the Representative of *Jupiter*; the Belief of the *Pythagorean Metempsychosis*, &c.

I would willingly ask, How did the Relators learn these Discoveries? The *Druids* committed Nothing to Writing. Their Mysteries were kept profoundly secret. And how likely for the most observing Infidel to be mistaken in the little which he seemed to see, I need not say. Be it, that a fundamental Principle carefully inculcated and universally received, such as that just quoted from *Cæsar*, could not be kept private: Yet how easy was it for a *Roman* to mistake the *imputed* for the *real* Sacrifice of a Man? How natural for a Stranger, and one wholly unacquainted with Revelation, to make wrong Deductions from such a Principle, and to conclude that, because they were convinced that the Deity would not be appeased without the Sacrifice of a Man, therefore they themselves, in order to appease him, offered, not bestial, but, human Sacrifices. This I verily believe to have been the Case. For We find the Primitive *Christians*

tians in the same Manner, and from the same and no other Grounds, most *confidently* and *generally* charged with the Offering of human Sacrifices likewise : Of which none can be ignorant who has looked into the antient Apologies. Now the *Romans* themselves *did*, upon Emergencies, immolate human Victims by Pairs : But * *Cicero* represents the *Druids* as utter Enemies to the Gods of the Nations, and obstinately bent against all Religion but their own. Hence † they are confidently averred to have been “ Either the “ Only Divines, or the Only People who were ignorant of “ true Divinity.”

In their Worship They were equally averse to inclosed Temples and the Use of ‡ Images. The Name of *Jupiter* they would never admit of, and tolerated only that of *Iou* or *Jove*. Yet true it is, that tho’ Masters of much more Philosophy than We are, They did not, like us, so far regard *natural* Causes as to disregard *the first* ; but did acknowledge HIM § who visiteth with Thunder and with Earthquake and great Noise, with Storm and Tempest and the Flame of devouring Fire. They did then ‖, as all thinking Persons ever did, adore the Glorious God that maketh *dyr Ram*, the Thunder ; and hence might the Heathen gather the

* Pro M. Fonteio. ♣

† Solis nosse Deos, et cœli numina vobis,
Aut solis nescire datum ♣

LUCAN.

‡ Cohibere parietibus Deos, atque in ullam humani oris speciem assimilare, nefas existimant. Tacitus *de Mor. Germ.* § Isaiah xxix. 6. Job xxxvii.

1, 2, 3, 4, 5.

‖ Cœlo tonantem credidimus Jovem
Regnare.

HORAT. lib. iii. Ode 5.

Notion

Notion of Their adoring *Jupiter Taram*, which in the *Celtic* Tongue also is said to signify *Thunderer*. True, that they invoked the SUPREME by the Name יהוה צבאות JEHOVAH TSEBAOTH, the *Lord of Hosts* or *GOD of Armies*: And hence their supposed Respect for *Mars*. True, that the *Oak* was esteemed as an Emblem of that solemn Covenant in which their Hopes of Happiness were placed, and that, under it, Divine Honors were paid to JEHOVAH, the *Purifier* and *Mediator*. And hence the easy Mistake of * *Maximus Tyriensis*.

But it does not appear to be true that they admitted the Doctrine of the *Metempsychosis*. The Soul's Immortality and a future State of Happiness or Misery they *did* believe; but of any Thing further They are well acquitted by One whom, being of a *Celtic* Nation himself, we may reasonably suppose better acquainted with their Tenets, and more disposed to speak indifferently, than any of the *Roman* Historians. Neither indeed did the * *Pythagoreans* themselves, or *Platonists*, hold the *Transmigration* with Regard to Any but the Wicked and Impure: For they believed the Souls of the Virtuous to be immediately translated to a State of Happiness.

The Result of † *Mr. Borlase's* Examination of this Point is, that “ the *Pythagorean Metempsychosis* does not appear to

* Serm. xxxviii. † *Mela De Sit. Orb.* l. iii. * *Epicharm.* apud *Grot.* Clem. Alex. *Strom.* 5. † *Antiquities of Cornwall*, p. 99. I dare promise the inquisitive Reader great Pleasure in his Perusal of the ingenious Work now quoted. For (tho' I cannot allow that *Mr. Borlase* has done the *ancient Druids* all that Justice which was due to them, having ascribed to have

“ have been any general fundamental Principle among the
 “ *Druids* ; for indeed by the Traces of the ancient Doctrines
 “ which still remain (faint as they are, yet perceptible) among
 “ the Northern Nations, it is evident that instead of the
 “ Transmigration of the Soul into another Body, to live
 “ again upon Earth ; some held two States of the departed
 “ Souls entirely inconsistent with that Opinion ; one State was
 “ before the general Conflagration of the World (which
 “ they called the *Crepusculum Deorum* ;) the other State was
 “ in a new and more pleasant World, lately emerged from
 “ the Sea and risen out of the Flames of the first : In this
 “ second State the Good were to enjoy all Felicity, the Bad
 “ to suffer continual Punishment.”

Lucan, tho’ he could not divest himself of the ordinary
 Prejudices conceived against this wise People, has yet taken
 some Pains to make himself acquainted with their Tenets,
 which he has laid down with great Perspicuity and Sincerity.
 From Him it appears to have been a *Druidical* Doctrine, that
 “^s Death is but an intermediate Point between the present
 “ and eternal Life.” And to this Principle, as well as to
 the Professors of it, tho’ he did not believe it himself,
 the Poet has paid ^b the genteelest Compliment. When

this People without Distinction those Corruptions, which, if admitted, were
 but the Growth of later Times) yet must it be confessed that he has execu-
 ted his general Undertaking with very masterly Judgment and great Learn-
 ing.

^s — longæ (canitis si cognita) vitæ
 Mors media est.

^b — Certè populi, quos despicit Arctos,
 Felices errore suo, quos, ille timorum

therefore he says that, according to the *Druids*¹, “ the
 “ Spirit, or Shade, does not go to the silent Seats of *Erebus*
 “ and the pale Realms of *Dís* ; but

^k the same Soul

In th’ other World reacquates the Limbs ;

The Reader will perceive from what has been advanced,
 that this can only be understood of a proper Reunion with
 the Body ; which will by and by evince itself to have been a
 leading Patriarchal Principle.

That which crowns our Knowledge of their Religion,
 and must effectually silence most of the ill-grounded Impu-
 tations cast upon them, is the illustrious Testimony of
*Origen*¹, that by them the *Britons* were instructed in the
 fundamental Doctrine of THE UNITY OF THE GODHEAD.

Thus assured of their *religious* Principles, we have the
 less Reason to doubt that their *Morality* was equally *Patri-*
archal. For this, in how great Esteem and Reverence they
 were held, it were superfluous to say. ^m All Controversies,
 public and private, were by them determined, whether of
 a criminal or civil Nature ; and Rewards and Punishments

Maximus, haud urget leti metus : inde ruendi
 In ferrum mens prona viris, animæque capaces
 Mortis ; & ignavum redituræ parcere vitæ.

¹. vobis auctoribus, umbræ

Non tacitas Erebi fedes, Ditique profundi

Pallida regna petunt : ^k Regit idem spiritus artus

Orbe alio :

¹In Ezekiel. c. iv. ^mCæsar. *Comment.* l. vi.

K

accordingly

accordingly distributed. To them the *Manks Men* ascribe the excellent Laws, by which their Island has been always governed. And they are on all hands represented to have been ^o most exquisitely skilled in the Knowledge of all divine and human Laws.

Before I close the Argument, I have only this to add; that, whence or of what kind soever Corruptions might arise, there are many Reasons which induce me to believe what *Cæsar* intimates plainly enough, that the *Druids* of the *British* Islands maintained their Religion in its Purity much longer than those upon the Continent. However that be, quickly after the Promulgation of *Christianity*, the very Name was lost. They had All of them retained so much of the Original Doctrine as inclined them to distinguish their Errors, and enabled them to see the great Conformity which there was between their ancient Tenets and the Precepts of the Gospel, which they universally entertained: So at length exchanging their Expectations of HIM *who was to make the Atonement* for the Belief of HIM *by whom they had now received it*.

To sum up therefore the Argument: What this original Doctrine was, has been in great Part already seen, and appears evidently in those most ancient of all Writings extant, the Book of *Job* and the *Penteteuch* of *Moses*; who held the same Principles, and professed the same Religion. They believed the Deity to be infinite and omnipresent, and

^o *Carte's History of England*, Vol. i. p. 46. ^o *Lel. De Script. Brit.* p. 5. *Eli. Sched.* p. 292.

thought it ridiculous to imagine ^p that He, whom the Heaven of Heavens cannot contain, should be circumscribed within the narrow Limits of a Roof. They therefore worshipped him in open Temples and consecrated Groves ^q.

To fit them for the due Performance of his Worship, they judged Repentance and ^r Purification to be necessary Duties.

For this Worship they observed One Day in Seven as peculiarly sanctified and made holy by the great Creator.

For the perpetual Establishment and Support of it, They were wont to dedicate the Tenth of all their Substance ^s.

The Chiefs of their respective Families were their Priests and Princes ^t; yet all acknowledged One superior in the Sacred Office.

For the Punishment of great Delinquents and to enforce Obedience to their Precepts, They were armed with the Terrors of an Excommunication ^v; by which Offenders

^p This Sentiment is very elegantly expressed by *Minutius Felix*; *Templum quod Ei extruam, cum totus hic Mundus, ejus opere fabricatus, eum capere non possit? Et cum Homo latius maneam, intra unam ædiculam vim tantæ Majestatis includam.*

^q So *Lucan* on the Druids,

— Nemora alta remotis

Incolitis lucis. —

^r For this Purpose several Basins seem to have been hollowed on the Top of the remaining Imposts at *Stonehenge*, which are formed with Lips for the more convenient Descent of the Water into Vessels underneath. On this Article see *Job* ix. 30. and *Borlase's Antiquities*, p. 235.

^s See *Gen.* iv. 3, & seq. and the LXX on this Passage.

^t *Gen.* xiv. 18. *Cæf. Comment.* lib. vi. c. 13.

^v *Si quis aut privatus aut publicus, Druidum decreto non steterit; sacrificiis interdicitur. Hæc poena apud eos est gravissima. Quibus ita est interdictum,*

were interdicted the Sacrifices and publick Worship: the most grievous of all Punishments; the Interdicted being held in the Number of the Impious and Accursed, avoided by all as a Contagion, denied every Honor, and made incapable of suing for any Right. A Discipline very early introduced into the Church of GOD, at the Time when ^w *Cain* declared his Punishment greater than he could bear, *being driven from ^x the Faces of GOD, a Fugitive and a Vagabond on the Earth!*

ii numero impiorum ac sceleratorum habentur, iis omnes decedunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur. Cæs. Comm. ibidem.

^w Gen. iv. 16. ^x מִלְּפָנֵי יְהוָה *Melepeni Jehovah, a facie Domini, hoc est, a loco qui est coram Domino. Mar. de Calashio. As the Places of established Worship are more particularly said to be, and as the Place of Worship then more particularly was, before the Presence of GOD exhibited in the Cherubim to the Eastward of Paradise. Thus Luther explains it of the Visible Church. He understands by it "those Things by which GOD manifests his Presence to us. So the Faces of the Lord in the Old Testament were the Pillar, Fire, Cloud, Mercy-Seat; in the New Testament, Baptism, Supper of the Lord, Ministry of the Word, and the like. By these GOD shews us, as by a visible Sign, that he is with us, that he takes Care of us, that he has a Regard for us. From that Place therefore, in which GOD has declared himself present, where Adam sat as High Priest, as Lord of the Earth, thence did Cain go out, and came into another Place, where there was no Presence of GOD, no visible Sign, which he could comfort himself with, that GOD was present with and regarded him." Enar. in l. c. Gen. f. 89. So Mr. Hutchinson, Vol. vii. p. 421. "The Name of the Church which was before the Flood is, the Faces of JEHOVAH. What is said that Cain went out from the Face of the Lord when banished, is to be understood of the Ecclesiastical Censure of the Key that binds, by which the impenitent Fratricide was shut*
They

They were well acquainted with the *Fall* of Man and the Means of his Restoration to Divine Grace and Favor. They were comforted with the Knowledge of the SACRED CONFEDERATORS for their Creation, Redemption, and Sanctification. They knew that ^y GOD, *willing more abundantly to shew unto them the Immutability of his Counsel, had confirmed it by an Oath; that by two immutable Things, in which it was impossible for GOD to lye, they might have a strong Consolation, who fled for Refuge, to lay hold upon the Hope set before them; which Hope they had as an Anchor of the Soul both sure and stedfast.*

Their Worship therefore consisted in offering Sacrifice to, and calling upon, the Divinity, in the Name of HIM *who taketh away the Sins of the World.* They were satisfied that GOD would accept of that *vicarious* or deputed Sacrifice, till the Day came that should seal their Redemption with the Blood of THE ANOINTED. Which Day the faithful *Abraham*² rejoiced to see, and he saw it, and was glad.

² *And of Him sprang there, even of Him as good as dead, so many as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-shore innumerable. These All died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them and embraced them,*

“ out of the Congregation of the Faithful. The *Faces* of GOD in the
 “ Scripture Phrase is the Church, in which GOD manifests Himself, his
 “ Being and his Will, by the Word and Sacrifices, as Sacraments. When
 “ *Cain* therefore was commanded to go out from that Presence, he was ex-
 “ communicated the Antediluvian Church.”

¹ Heb. vi. 17, 18.

² John viii. 56.

³ Heb. xii. 22.

and

and confessed that they were Strangers and Pilgrims upon Earth.

Nor were they ignorant of the Resurrection of *this* Body and a final Judgment. Dying, they ^b accounted that God was able to raise them up even from the Dead. They were satisfied that ^c THE ANGEL which redeemed them from all Evil was THE ^d LIVING GOD, and were well assured that Themselves at the latter Day should ^e rise erect above the Dust, and be ^f again surrounded with this carnal Clothing, and should see HIM in their Flesh, and with the same Eyes behold him ^g. They kept therefore ^h looking up unto JESUS the Author and Finisher of our common Faith; ⁱ believing, that, through the Grace of our Lord JESUS CHRIST, they should be saved, even as We.

^b Heb. xi. 19. ^c Gen. xlviii. 16. ^d Job. xix. 25, 26, 27. The learned Reader, by a close Attention to the Letter of the Original, will perceive that I have given the exact Meaning of this celebrated Passage, which is justified by the Versions of the LXX and St. Hieron.

^e Vulg. *surrecturus sum.* ^f LXX ἀναστήσῃ μὲν τὸ δέμας τὸ ἀναντλήν ταῦτα. Vulg. *Et rursum circumdabor pelle mea hac.*

^g Amongst other Powers attributed to the Wand of Cadmilus or Hermes, that of sealing and dissolving Sleep is one; which I am apt to think, was not in the first Place, tho' the Greeks afterwards so applied it, understood of ordinary Sleep and Expergiscence, but of that, of which the other are but Images, (tho' very speaking ones it must be confessed) the Sleep of Death and Loosing the Bands of it.

τῇ τ' ἀνδρῶν ὀμμάτῃ θέλει,

ὅν ἐθέλει, τὰς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.

Dat somnos adimitque.

HOM. Od. xxiv. 3, 4.

VIRGIL.

^h Heb. xii. 2. ⁱ Acts xv. 11.

They

They believed that Punishment was the ^k inevitable Consequence of Sin; and as ^l *they had marked the old Way which wicked Men had trodden, which were cut down out of Time, whose Foundation was overflowed with a Flood*; so knew they that at the last ^m *the Remnant of them the Fire should consume*; that when God would judge the World, ⁿ *A Fire should be kindled in his Anger, that should burn unto the lowest Hell, and consume the Earth with her Encrease, and set on fire the Foundations of the Mountains.* On the Propitiation therefore, revealed thus early, and in the Fulness of Time to be completed, it behoved them to have their Attention continually fixt. On this Condition, to their offered Sacrifices was imputed the Blood of the *Everlasting* Covenant; and through this sweet Savour was the Incense of their Prayers to become grateful to the offended Majesty of Heaven. It appears that other Rules and Directions were, at the same time, given to them, according to the Tenor of which they were to form their Behaviour, in order to their future Salvation and temporal Good; as well as what particularly related to their Oblations and the ^o Victims representing the great Atonement. Amongst these, the Part

^k Job viii. 8. See *Peters* on this Passage, p. 454. ^l Job xxii. 15, & seq.

^m Ibid. v. 20. ⁿ Deut. xxxii. 22. From the Professors of this Religion the Tradition of a future general Conflagration descended to the Heathen World;

Esse quoque in fatis reminiscitur, Affore tempus,
Quo mare, quo tellus, correptaue regia cœli
Ardeat, et mundi moles operosa laboret.

OVID.

^o Gen. viii. 20.

towards

towards which, and the Object *which*, they were to worship, were eminently pointed out. For it visibly appeared animating the CHERUBIM on the East of *Paradise* for a long time after, it may be even to the Flood; and in the next Place was described and ascertained in the Form and Figure of their sacred Structures. The calling of a particular Family afterwards preserved this true Worship, continued the Expectation of the promised Blessing, and precisely determined the Time, Place, Parentage, and miraculous Birth of the intended Instrument. The Law, given by the Mediation of *Moses*, was indeed incumbered with a mighty Weight of Ceremonies; yet they were such as the Temper and Circumstances of that People made necessary; and all of them such as had respect to the same great Work of our Redemption. But when this Law too began to be contemned, and the Traditions of Men were had in more Estimation, than Rules established on the Sanction of Divine Authority: Then, in the Time and Manner foretold, was the ALMIGHTY pleased to send into the World HIM, who was *the Brightness of his Glory and the express Image of his Person*, to take our Nature upon him; who, being himself the End of it, stripped the Law of its Incumbrances by fulfilling it; broke down the middle Wall of Partition, and restored it free and unrestrained to all Mankind; who by his Death has reconciled the World unto Himself, not imputing their Trespases unto them; who, tho' he has indeed abolished the Original sanguinary Victims, because they were completed and shut up in the Sacrifice of Himself,

self, has yet substituted an unbloody and commemorative Sacrifice in their stead, answering the same great End *'until he come.* Who, by the Purity of his Doctrine, enforced by Miracles and his own unerring Example, so refined and improved our Reason, as to *make foolish the Wisdom of this World,* and silence all the Schemes of enterprizing Moralists.

This Faith then continued ONE, admitting of no Change in Substance, and was only confirmed and completed in the Advent of the SON OF GOD, and swallowed up, like Death, in Victory. A Religion, which has its Beginning, its Continuance, and its End, in CHRIST; like Springs which take their Origin from the Sea, and again flow on till they are absorbed, and lost in the same great Ocean.

○ If these Things be so: Whither tend the Cavils of those mighty Pretenders to Reasoning, Freedom of Thought, Philosophy and Science, wrongly so named, which infer the Falseness of Eternal Truth, and would continue to *love Darkness rather than Light, because its Deeds are evil?* Whither, but to the irrecoverable Destruction of the vain and self-deluded Sinner?

○ For how shall the offending Naturalist avert the Justice of his injured GOD, or atone for those Transgressions to which his conscious Weakness and daily Folly will subject him? And how profusely bounteous is the Wisdom of that Providence, who hath been pleased to make the Imperfection of Man's Repentance perfect to the Remission of Sins, in the Name and through the Merits of HIM *who bought us,* and by that inestimable Purchase hath satisfied his Justice

L

and

and ensured his Clemency, ordaining Means whereby he might have Mercy upon all.

Here, while an Inundation of Infidelity is breaking in upon us, the Mind of Man, well ordered, will be able to resist the Torrent, secure in its ancient Barrier; in that Defence which reasonable Souls can judge alone sufficient for their Safety and Salvation. Let only *the God of this World* be severed from our Hearts; let Prejudice be laid aside, and the vicious Man put off his Vices; let us but examine the Merits of this Cause with the same Impartiality that we judge, or ought to judge, between Man and Man; the Controversy then shall soon be ended, and the Sun of Righteousness, arising with Healing in his Wings, dispel those false Lights and glimmering Exhalations raised from the Vapor of a distempered Imagination for the Rude and Ignorant to gaze at and admire; to withdraw the Pilgrim from his Road to Bliss, and indulge his Passions in the vain Pursuit of unsubstantial Pleasures.

For when the Strength of *Christianity* and the Beauty of undefiled Religion hath been once assiduously enquired into and impartially surveyed, 'tis utterly impossible that the diligent Investigator of Truth should be mistaken in his Way to Happiness. The Disinterested of all Nations have become Proselytes to this Faith. Nothing, but *the God of this World*; nothing, but the Passions and Prejudices, of Mankind, hath been at any Time able to hide or conceal the Evidences which God hath from the Beginning given of Himself, or to cast a Veil upon that Religion, that invariable Rule,

Rule, which must otherwise at all Times have appeared with all the Charms of Persuasion and the self-inherent Excellence of short Conviction.

To HIM, whose Omniscience ordained it; who mercifully gave and sealed it; who hath still disposed the Hearts of the Diligent and Well-meaning to embrace it; THREE PERSONS IN ONE DIVINITY; be ascribed all Honor and Glory, and Might and Dominion, as it was IN THE BEGINNING, is NOW, and EVER shall be World without End. AMEN.

F I N I S.

(75)

Real, which must be considered as a
with all the Objects of Religion and the
Excellence of their Education.

To him, whose Guidance obtained it, who more
fully gave and dealt it out, and who
of the Kingdom of the Living; There
Persons in Great Britain, all Honor and
Glorious, and might be in the Ba-
certain, as now, and be World without
End. Amen.



P I N 1 2